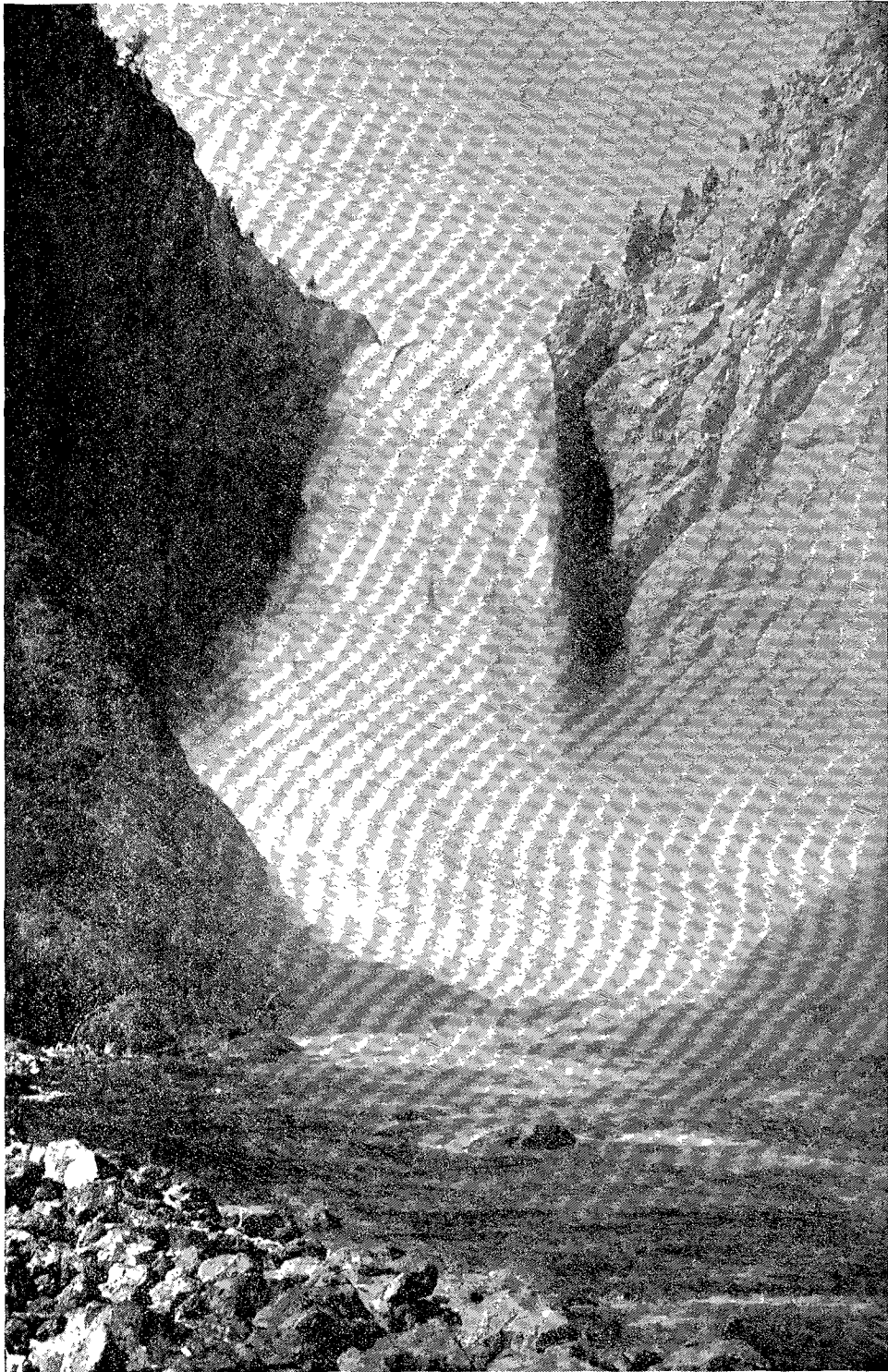


The Advent HOLY BIBLE IS THE FIELD OF THE WORLD And Sabbath **REVIEW HERALD**

Vol. 80

BATTLE CREEK, MICH., TUESDAY, MARCH 24, 1903

No. 12



Gen. Con. Library

Fr.

"His voice was like the sound of many waters"

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The Advent And Sabbath REVIEW HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

Vol. 80.

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No. 12.

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Editorial

By Life or By Death

THE most signal victories of faith have often been at the times of apparently overwhelming defeat. Judging the outcome from the ordinary standpoint, it would certainly seem as though the life of John the Baptist was a failure. For a time his mission seemed successful, but soon his popularity began to wane, and he met an ignominious death within prison walls. But heaven's estimate of this prophet of the wilderness is thus expressed by Jesus: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist." The death of John the Baptist was the crowning victory of a victorious life. In the eternal years he will wear a victor's crown. Unbelief might ask, "Why did not Jesus save his forerunner?" Ah, that was just what he did. The grace which enabled John the Baptist to die for his Master was saving grace. He was among those who "were beheaded for the witness of Jesus, and for the word of God," and he will live and reign with Christ. The lips of the dead martyr spoke more eloquently than those of the living preacher. The career of John the Baptist ended in victory. We must recognize the same principles to-day. It is not always the long years of effort which will accomplish the most for the kingdom of Christ. There are many who are ready to live for Christ, but perhaps the number is smaller who are ready to die for Christ. The service of faith reaches its perfection when we can say with the apostle Paul, "In nothing shall I be put to shame, but that with all boldness, as always, so now also Christ

shall be magnified in my body, whether by life, or by death." In the shadow of the cross Jesus said, "Father, glorify thy name." Let this be our prayer, whether it means by life or by death.

The Ever-Open Door

ONE of the largest charities in the world is Dr. Barnardo's Home for Destitute Children in London. The institution is never closed night or day. Every day in the year and every hour in the day the door is open, and there is some one ready to receive those waifs whose only recommendation is that they are destitute and needy of help. The sign at the headquarters and at every branch of this home for the friendless is "The Ever-Open Door." What an object lesson of the gospel is this! The door of mercy is ever open. Our need is our all-sufficient plea. We are sure of a welcome from the sinner's Friend; for he has said, "Him that cometh to me I will in no wise cast out." And "he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." O that every sin-burdened and weary soul would enter the ever-open door!

"There is a gate that stands ajar,
And through its portals gleaming,
A radiance from the cross afar,
The Saviour's love revealing.

"That gate ajar stands free for all
Who seek through it salvation;
The rich and poor, the great and small,
Of every tribe and nation.

"O depth of mercy! can it be
That gate was left ajar for me?
For me, for me?
Was left ajar for me?"

The Old Paths

THE old paths are "the paths of righteousness." They are "the right ways of the Lord." They are paths of pleasantness and peace. The Lord invites us to these paths, and tells us what the result will be: "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." Jesus extended the same invitation when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall

find rest unto your souls." The old paths and the rest of soul are found in coming unto him who is the way. In this time of "new light," and "new thought," and "new experience" there has been a great departure from "the old paths." There is now a "new theology" which calls for a new definition of God, a new view of inspiration, and a new adjustment of ideas all around. The old experiences of the men of faith are discredited. The old-time manifestations of God's power in conversion are not believed for, and are not wanted. The old-time testimony of men walking with God is consequently lacking. Is it not time for a call to return to the old paths? Is there not a demand for such a revelation of the way of the Lord as shall offer hope and comfort to weary, storm-tossed souls? What is the meaning of this advent movement if it is not to be "a restorer of paths to dwell in"? The message, "Fear God, and give him glory," when presented in fulness and power, will prepare the way and bring back the old experiences to those who are waiting for the coming of the Lord. These old paths are ever new, and these old experiences are ever new, and they are both eternally new as we serve in the newness of the Spirit, and in the freshness of the endless life, but we never substitute human inventions for the eternal truth. We have new views of the old truth, and new experiences in the old paths, but we do not find it necessary to discard the old truth and to depart from the old paths of righteousness. Let us stand in the old paths.

The Threefold Message of Rev. 14: 6-12

"The Hour of His Judgment"

FOR many centuries the world has looked forward to a coming judgment. Thus the psalmist, after testifying that "Jehovah hath made known his salvation," and that "all the ends of the earth have seen the salvation of our God," says: "Let the hills sing for joy together before Jehovah; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity." Many of the messages given through the prophet Isaiah are based upon the idea of a court and a judicial trial. After stating in the first part of the first chapter the backslidden

condition of Israel, the prophet speaks these words from the Lord: "Come now, and let us reason together, said Jehovah," or, "Come now, let us plead together." And again the prophet says, "Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? Let them bring them witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, said Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he." These are judgment scenes.

The prophet Daniel saw in vision when "one that was ancient of days did sit," and "the judgment was set, and the books were opened."

In his teaching Jesus often spoke of "the day of judgment." He presented it as the time when just awards would be given, as men would be judged in righteousness, and not according to appearances.

When addressing his pagan audience on Mars Hill, the apostle Paul declared, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness in the man whom he hath ordained." And the same apostle, in speaking before Felix, talked of "the judgment to come," and wrote in the epistle to the Hebrews: "It is appointed unto men once to die, and after this cometh judgment."

The revelator thus describes the judgment scenes as presented to him: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."

The appointed day of the settling of all human accounts was to be proclaimed to the world. A most solemn announcement was to be made that the Judge is at the door, and that the close of human probation was at hand. This would emphasize the call to repentance and the need of a preparation to stand in the final hour. And so the message must be given, "Fear God, and give him glory; for the hour of his judgment is come." The end of the long prophetic period of twenty-three hundred days (years) in 1844 marked the beginning of the judgment hour, and it was also the time of the beginning of the sounding of the seventh trumpet, concerning which we are told, "In the days of the voice of the

seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets."

Thus the announcement of the arrival of the hour of God's judgment is an integral part of the closing work of the gospel—a part of the message which is to be given in the last generation to prepare the way of the Lord. And this is the message which we are charged with giving. We are to make it clear by the words of the prophets that the time which they foretold has arrived; that even now the work of the judgment is in progress; and that soon the last case will be passed upon, and the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

A more solemn time was never known in the world's history, and yet it is just the time when the people of God are to lift up their heads, knowing that their redemption draweth nigh. The judgment-hour message will bring the close of the judgment hour, and usher in the glories of the eternal kingdom. Let the giving of this message be hastened, that we may speedily enter into the joy of our Lord.

Removing the Foundation

IN his first letter to the church at Thessalonica the apostle Paul said to the believers, "For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God." This is a sufficient cause for thankfulness in behalf of any church. Prosperity is assured to every individual and to the church as a whole, when the word of God is thus accepted. This is the foundation of all genuine Christian experience.

A growing weakness which must end in a complete departure from the true faith is the inevitable consequence of treating the word of God as though it were the word of men. So it was in the great falling away which plunged the church and the world into the Dark Ages. There arose men "speaking perverse things, to draw away the disciples after them," the human interpretation of the Word of God took the place of the Word itself, and thus the living power of the Word was made of none effect. Darkness settled down upon the world because the Word of God, which is a lamp to the feet and a light to the path, was practically taken away from the people.

In the Reformation of the sixteenth century, and as the strength of that movement, an effort was made to restore the Word of God to its rightful place as the voice of God to each individual. Its teaching on any subject was presented as final and authoritative. Thus the historian D'Aubigné says: "The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation. Every reform in detail that was afterward carried out in the doctrine, morals, or government of the church, and in its worship, was but a consequence of this first principle. In these days we can scarcely imagine the sensation produced by this elementary and simple but long-neglected truth." The same historian says again: "The Reformers and the apostles set up the Word of God as the only light, as they exalt the sacrifice of Christ as the only righteousness. By mingling any authority of man with this absolute authority of God, or any human righteousness with this perfect righteousness of Christ, we vitiate both the foundations of Christianity." And in "the famous *Protest* that henceforward gave the name of *Protestant* to the renovated church," we find the following statements: "Now, seeing that . . . there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God!" This was the platform of the Reformers. This is the foundation upon which Protestantism was built. This is the foundation of a genuine Christianity.

But a great departure is being made from the principles laid down by the Reformers. The very foundation of Christianity is being removed. The Protestantism of to-day is not the Protestantism of the sixteenth century. That which is known as the "Higher Criticism," or the "New Theology," or the "New Experience" is in reality another falling away from the Christianity of the early church. This evil principle has been at work for a long time, undermin-

ing confidence in the inspiration and authority of the Scriptures, but now it comes out openly in its warfare against the position that the Bible is the Word of God. In support of these strong statements we present some quotations from two journals which may be regarded as leading exponents of this modern infidelity. In *The Outlook* (New York) of February 14 appeared an editorial under the heading "The New Religious Experience," from which we take the following extract: "The new religious experience looks for its final authority to the Voice within. The secret of whatever authority it recognizes in either church or Bible is the response which the soul makes to the word which they utter. . . . The New Experience is more slow to recognize that the authority of the Bible is of the same description as that of the church, but it is gradually and half-unconsciously coming to this faith. A text of Scripture is no longer conclusive as to doctrine; a precept of Scripture is no longer conclusive as a command. The Bible is less and less looked upon as itself the word of God—a title never in the Bible applied to the Bible; it is looked upon as able to evoke the word of God in the soul of man." In its issue of February 28, after quoting a statement from the *Sun* (New York), that "a very great change, a tremendous religious revolution, is involved in this new view and new method of criticism of the Bible so generally accepted on the authority of science and scholarship, and even of teachers of religion and theology themselves," *The Outlook* says: "It is clearly worse than futile for clergymen to insist that there is no such revolution; clearly it is their duty to prepare their congregations to meet it, by showing them that the religious life is not identified with or dependent upon the old unscientific view of the Scripture as an infallible rule of faith and practice, and as constituting, not merely a supreme minister to faith, but the foundation on which faith must rest."

In *The Independent* of February 12 there was published an editorial under the heading "The Recession of Inspiration," from which we take the following: "The church has by this time learned that the Bible is not the one final source of authority in religion. We have learned that we may and must judge the Bible. First we must judge whether it is an inspired authority, and then we must judge of the nature of its inspiration as a whole, and of the value of its several parts. This implies that there is something above the Bible by which it must be tested, and that something is another form of the voice of God. It is the reason and the conscience, our intellectual and our moral sense,

enhanced and clarified as far as possible, which are the likeness and the utterance of God in us." Twenty-five years ago the religious sense of Protestantism in this country would have been greatly shocked by such utterances as these, but the undermining process has been carried on so gradually that the people have hardly realized that the foundation of Protestantism was being removed. And even now there seems to be such a fascination in the idea of a scientific view of religion, and of "the scientific relation of man to God," that men are abandoning their faith in the Word of God, and resting their confidence in science falsely so called.

It is time for a new protest. It is time to remember the instruction and the charge given through the apostle Paul: "Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness. . . . I charge thee in the sight of God, and of Christ Jesus, . . . preach the word." It is time to raise the cry throughout the whole world, "Fallen, fallen is Babylon the great. . . . Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." It is time to give the threefold message in the power of the Spirit.

Increasing Power of the Papacy

WHILE the meaning of the increasing power and prestige of the papacy is clear only to those who know from inspired prophecy that we are living in the closing days of time, the fact that this is true of the papacy is apparent to many who are candid enough to admit the truth. We have but to quote the testimony of these from time to time to present abundant evidence that the signs of the last days, as regards this world-deluding power, are being fulfilled. Here, for example, is a noteworthy utterance on the subject by the *Northwestern Christian Advocate* (Methodist) of February 18. Under the heading, "Papal Power in England," the *Advocate* says:—

In an editorial in the issue of January 21 we quoted from Dr. Kolde, of Erlangen, an eminent church historian, his statement that few people, and only those who study modern facts in the light of church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last decades, especially as a power in the political world and in the conquests of new spheres of thought and life. It is by no means a pleasant thing for the Protestants to contemplate, but it is an undeniable fact that not since the days of Innocent III has the papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne in the Vatican, although it is this same sage who has re-

peatedly called the Reformation a "pest."

In confirmation of these statements of Dr. Kolde, we quote the following editorial from the *English Churchman and St. James Chronicle*, which shows the growth of papal power in England: "The occult influence of the papacy, exercised on all our institutions in both church and state, is becoming increasingly and ominously potent. An iron hand, gloved in velvet, has been laid upon every department of the British government, and the will of him who, from his Vatican throne, claims emperors and kings, with their subjects, for his vassals, is mysteriously dominating the policy of our statesmen, and using them for the furtherance of far-reaching evil purposes. . . ."

Roman Catholic influence, it has already been pointed out, has of late been significantly traceable in appointments made in connection with the foreign office. A papal spell appears to bind the chief authorities of the department, and so successfully has the Vatican intrigue been prosecuted, that not a few of the king's ambassadors to foreign courts are papists, whose supreme allegiance is claimed by a foreign priest and potentate. King Edward's representatives at the courts of Constantinople, The Hague, Vienna, Lisbon, and Morocco are Roman Catholics. The latest similar appointment made is that of Sir Francis Bertie to the court of the king of Italy."

Mr. Arnold White, says this authority, stated, in an article recently contributed to an English journal, that "the influence of the Duke of Norfolk, the head of the English Roman Catholics, has now become supreme in the foreign office, and is exercised in favor of Catholics rather than Englishmen."

"This condition of affairs," says the *English Churchman*, "is very serious, when it is remembered that the Duke of Norfolk not long since presented an address to the pope in which he avowed his desire for the restoration of Leo's temporal power—an open insult to the lawful king of Italy, an ally of the king of England. It certainly is highly unsatisfactory that the selection of an ambassador to the court of Rome should have fallen on a Roman Catholic, who, presumably, is a *persona grata* with the duke. The able article to which we have referred closes with the sentence: 'The appointment of Sir Francis Bertie is the last proof of the Duke of Norfolk's control of foreign office appointments.' When we take into account the exceptional confidences affecting international politics involved in the position and duties of a British ambassador, it is an appalling contemplation that the accredited representative of the court of St. James at the Quirinal should be exposed to the least animadversion."

The *Advocate* adds that "while the power of the papacy is steadily declining in Roman Catholic countries, it is using every available means to secure power in the three great Protestant nations—the United States, England, and Germany. The new tariff bill has enabled the Roman Catholic party in Germany

to force the government to permit the return of the Jesuits; and the accession of the Philippines, with its seven or eight millions of nominal Roman Catholics added to the population of the United States, is furnishing the papacy an opportunity for strengthening its power in this country, of which it is taking advantage. The significance of the recent movement on the part of the Vatican is not appreciated by American statesmen, but they will awake to the fact before long. Already there is a general and increasing demand for the support of the Roman Catholic parochial schools in this country from public taxes, and the Vatican authorities have practically declared that they must control the public schools of the Philippines. For American statesmen to ignore these facts is to shut their eyes to some of the most serious problems with which this nation must deal. What may be in store for the American people, if they are not watchful, is evidenced by the recent enactment of the new education law in England, which puts the education of a large portion of the children of the nonconformist churches in the keeping of the priests of the Roman Catholic and Established churches, many of whom will do their utmost to destroy the faith of nonconformist children in the church and teaching of their fathers." L. A. S.

The Industrial Crisis

THE prediction that a crisis is at hand in the great struggle between the forces of organized labor and those of organized capital in this country, need no longer be regarded as the utterance of an alarmist; for its truth is now clearly seen and admitted by those engaged in this struggle, and who are therefore in a position to know the doctrines and purposes upon which it is based. Here are the statements made on the subject by a representative of the socialist movement, which aims to transfer the struggle to the domain of politics, and promises relief by the setting up of a socialist government. In the *Chicago Record-Herald* of March 15, Mr. A. M. Simons, editor of the *International Socialist Review*, says:—

It is getting to be a commonplace to declare that social conditions are approaching a crisis. Even the most conservative are forced to recognize the fact that present society is in a state of most unstable equilibrium. The tremendous struggle between organized laborers and organized capitalists is approaching a climax. Millions of organized workers are standing in opposition to a compact organization of a few individuals controlling billions of capital.

The socialists, if this writer correctly represents them, believe that the capitalists have control of the machinery of the government, and make use of it to enforce their terms upon the army of men whose industrial activities they di-

rect; and hence the remedy must lie, they think, in a movement which will wrest the government from the control of the capitalists, and place it in the hands of the wage-earners. Both sides, he says, are preparing for the final struggle, and "the lines are now drawn so close that no favors are granted on either side." As evidence of this, he cites "the recent rejection by Congress of the eight-hour bill, on which the American Federation of Labor had concentrated its efforts, and the defeat or disfigurement of all legislation asked for by the workers in the last Congress."

Arrayed against the socialist movement, he sees the federal "injunction," the "military, police, and deputies," the recently formed "National Economic League," and the "Manufacturers' Association," and "the strength of the Roman Catholic Church." These "all indicate the intrenchment of the capitalists for a last desperate battle."

The coming struggle is also foreshadowed, he says, by the fact that the country is now on the crest of a wave of commercial prosperity, which is sure to be followed by the trough of depression. Such a period has always, he says, been productive of "tremendous conflicts between capitalists and laborers." The present conditions may at any time give rise to an acute stage of the conflict, which will be attended by the gravest results. "If, as is constantly threatened, there should be a great strike on the transportation system of this country, especially if it included the street railway system of Chicago, or the union stock-yards, so as to give an extremely acute local center of disturbance, it requires no alarmist to foresee the certainty of much bloodshed."

Mr. Simons sees but one way of avoiding "a bloody internal conflict which might even verge on revolution," this one way being socialism. But this remedy, when tried, will be found to be wanting, for the reason that it makes no provision for eliminating that evil thing which is the root from which all strife and oppression spring,—that is, selfishness. There is only one plan in the world which does make provision of this kind, and that is Christianity. And therefore Christianity, and not socialism, is the one means by which relief is to be obtained from the ills of which the socialist complains. All those who are trusting in anything else will be drawn into the impending conflict, which no human power can now avert. But these signs of the times are pointed out in order that men may be warned of the evil to come, and persuaded to turn to a higher power than that of earth for safety. If men will pause and listen, they will hear a message from above which is being sounded unto the uttermost parts of the earth,—a message of

the salvation of God, proclaiming the power of God unto salvation from sin now, and from the whole curse speedily by the coming in glory of Him who has purchased the earth, whose kingdom is to overthrow all other kingdoms, and whose government will be perfect and eternal.

L. A. S.

Prophecy Fulfilling

DAY by day events are shaping for the world-crisis before us. Groupings and alliances of the nations, which in themselves might concern us slightly, become of thrilling interest as we see prophecy fulfilling.

In the thirty-eighth of Ezekiel the prophet describes the gathering of the peoples "out of the north parts" to the battle of the last great day, under the leadership of the "prince of Rosh, Meshech and Tubal," the Russian power. In this prophecy Persia is definitely associated with these peoples of the north quarters. For years British and Russian diplomacy have keenly contested the ground for the predominating influence in Persia. Gradually Russia has seemed to make headway, until, within recent times, Muscovite influence has apparently won the day.

Last week the London cables brought word that, in order to save British trade in southern Persia, the government had been compelled to "come to terms" with its great northern rival, and Lord Cranborne has been treating with the Russian minister to hold the open door for trade in the Persian Gulf. It is reported that certain concessions on the Bosphorus have been given Russia in consideration. However that may be, Persia, as the prophet said so long ago, has fallen to the northern power in the lining up of the nations for Armageddon.

In the same prophecy, Ethiopia, the modern Abyssinia, is also associated with Russia. There is no geographical relationship between Ethiopia and Russia to suggest any such combination. But over twenty-five centuries ago the prophet of God declared that Persia and Ethiopia would stand with the people of the north parts. During several years past we have seen relations between Russia and Abyssinia being fostered, first by a drawing together of the Greek Church and the ancient Abyssinian Church, and more recently by political missions from Russia to the court of Menelik. Russian military instructors are teaching the Abyssinians the art of war. Ethiopia is now counted as the one place on the African continent where Russia has direct influence. Thus, whatever shifts and changes there may be, we may see the sure word of prophecy fulfilling before our eyes.

On the side of the world, all things are about ready for the last great struggle. The final preparations are being fever-

ishly hurried on day and night. It is we who are behind with the message God has given us. Swiftly now, through these very nations gathering for the battle of the day of the Lord, we must press on with the message of peace and the warning cry of the judgment hour.

W. A. S.

The General Conference

BY the time this number of the REVIEW reaches its readers, another session of the General Conference will be about to open. The first meeting of the session will be held Friday evening, March 27. The conference is to continue until April 13.

These will be eventful days. At the present writing the list of delegates who are to attend numbers one hundred and thirty. Of course many more people will be in attendance. Owing to the many sessions of the union conferences that have been held since the last General Conference, and also the great distance of our missionaries in foreign lands, it has been thought best to make the attendance at the coming conference light. This will save much time and means, which can be devoted to the work in the fields.

But though the attendance may not be as large as on some previous occasions, the conference will be none the less important. The importance, and especially the value of a gathering of this kind, does not depend primarily upon the number present. It depends upon the work done, the decisions made, and the plans formed for the development of the work.

The coming conference will have very weighty and far-reaching problems to deal with. Since the last session important changes have been made in our conference organizations. Eight union conferences have been organized in North America, four in Europe, and one in South Africa. Over twenty new local conferences have been organized, and several local mission boards brought into existence. Those in charge of these new organizations will report visible results. The whole question of organization will no doubt be dealt with, and the work already begun, more fully perfected.

Gospel finance will no doubt be a live question. How can we best raise the means required to carry forward this work as rapidly as we should? What success has attended the steady, laborious efforts of the last two years to roll away the reproach of debt? Shall the committees and boards of management in charge of the various departments of work create debts, as in past years, or shall this plan be repudiated? Shall we make the tithe of the Lord the basis of the support of our missionaries in foreign lands, or continue to use the tithe in the conferences where it is paid, and

make the donations of the people the basis of support for the gospel workers who go to distant lands? Shall we aim to double our expenditure in mission fields, where so many millions of people sit in the region and shadow of death, calling for the light that shines upon us? Has not the time come for this denomination to make definite and efficient arrangements for the support of aged and sick ministers, and for the widows and orphans of those who fall in the battle? If so, what plan can be adopted that will work justly and equitably for all?

Shall plans be laid for a great forward movement during the next two years in what we call the home field? Are our churches willing to let our ministers go into new places in the conference and devote their time to people who have not heard this message? Shall special efforts be made to reach our large cities? Shall we continue our tract and missionary campaign until every family in our land shall be supplied with our literature? In short, shall this conference lead to the greatest movement ever known by this people to give the advent message to the world in this generation, and so finish the work?

But above and beyond all, will the coming conference mark the beginning of a new life and spiritual experience? Let us make no mistake; this is the greatest need of this people to-day. A revival and a reform must come, or the most serious consequences will follow. This consideration towers above all the rest we shall deal with. A new baptism for service must come upon God's ambassadors. Absolute surrender must be made to Christ. Power must attend the preaching of this message. Shall the coming conference mark the beginning of a new era in this respect? This point fully gained, all other benefits will follow. How strange and unaccountable that the most important and vital needs should be neglected more than almost anything else, when the supply is so freely offered by our great Leader.

Dear brethren and sisters in this great work, will you pray earnestly for this conference? The first few days of the session will be very apt to mark the character of the whole conference. We shall be gathering for the meeting when you read these lines. I shall not make an official announcement for the committee nor conference, but I do, as a brother who is deeply burdened for this approaching meeting, ask you to pray earnestly that a special blessing may come to the cause of God. How much may be gained if all the churches, Sabbath, March 28, would offer earnest, importunate prayers to the Lord that he will visit his people at this time.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for hence-

forth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." A. G. DANIELLS.

Clergymen as Labor Arbitrators

AN item in the *Chicago Tribune* of March 12 gives the interesting information that "arbitration by Biblical precept is to be tried at the union stockyards this week, when the wage and hour controversy between the packers and their steam engineers comes up for settlement."

The country is about to hear the report of the strike commission appointed by President Roosevelt to arbitrate between the Pennsylvania coal miners and mine owners. This commission, it will be remembered, was appointed as a last resort, after it had been found that there was no power in the government of Pennsylvania or in the United States government to stop the strike. Referring to the extraordinary nature of this proceeding, we pointed out at the time that it would lead naturally to the establishment of government by arbitration in the place of government by State and national constitutions; that the arbitrating body also would necessarily be distinct from the parties in dispute in such controversies, the church being in this respect the body to which appeal would most naturally be made; and that of all the churches, the Catholic Church was the one most concerned with labor questions, nearly all the labor union leaders and most of the membership of these bodies being Catholics.

With this in mind the significance of the item referred to is apparent. It says: "Arbitration by Biblical precept is to be tried at the union stockyards this week, when the wage and hour controversy between the packers and their steam engineers comes up for settlement. A board consisting of three clergymen, the first of its kind to adjust a labor dispute in Chicago, will hear the case. The board will be composed as follows: Representative of the packers, Dr. Frank Gunsaulus, of the Central church; representative of the engineers, Dr. W. M. Lawrence, of the Second Baptist church; arbiter, Father E. A. Kelly, of St. Cecelia's church. The board will open its sessions this morning, probably at the offices of Swift & Co., packers, and their men will appear and be questioned, and accept the board's decision as final."

L. A. S.

"SAMUEL was trained by daily duties to be God's herald to a great nation. He who fails in little things will never have an opportunity to fail in great things."

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any pr'se, think on these things." Phil. 4:8.

Getting and Giving

I ASKED the lamp about his light,
But he knew not what I meant.
"In getting, getting," he humbly said,
"My eager time is spent;
The wick affords me strengthening oil;
Inspiring gas, the air;
So weak! so hungry! food, more food!
That is my only care."

I asked the fire about his heat;
He could not understand.
"For getting, not for giving out,"
Said he, "my life is planned."
Why, what am I to comfort you?
Dull, heavy, stupid I!
More oxygen! more oxygen!
That is my only cry."

I asked the saint about the grace
His shining life expressed.
"My thought is all of getting help,"
The blessed soul confessed.
"God's pardon, God's indwelling love,
By day, by night, I seek.
How could I strengthen other men
With all my life so weak?"

And yet the fire was darting heat,
The lamp was flashing light,
And all that saw my saint approach
Grew happy at the sight.
For heat and light and holy life
Refuse to be confined;
They need no will, they ask no way,
They leap from fire and mind.

Ah, you who fear your feeble life
Will fail of God's command
To win the sinner, praise the saint,
And reach the helping hand,
Confused no more with doubtful tasks
The busy years shall roll;
One work is yours, and one alone—
Get God within your soul.

If God were dwelling there indeed,
Then doubt and all unrest,
And fear of lack that causes lack,
Were treason to your Guest.
Submit to him his instrument,
And he will work his will
In his own way, in his best way;
So trust him, and be still.

—Selected.

Words to Ministers

MRS. E. G. WHITE

THE minister who learns daily in the school of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work in its results as lasting as eternity. He will have no desire to call attention to himself, to his learning or his ability. His one aim will be to lead sinners to the Saviour. Self will be lost sight of in Christ. The realization of his weakness and unworthiness and of the feebleness of his efforts in contrast with those of his Redeemer, will keep him humble, self-distrustful, and will lead him to rely on Christ for strength and efficiency.

Such a man will speak with power, with authority from on high. His heart is filled with the sympathy and love of Jesus, and his earnest appeals melt hearts long hardened against God, and draw sinners to the cross.

Ministers should be instant in prayer. Among the ministers of Christ there is too little prayer, and too much self-exaltation. There is too little weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thy heritage to reproach." Too little is said about the love and compassion of Jesus. Christ is constantly interceding for sinners. Those who co-operate with him must do a work which corresponds to that which he is doing in heaven. Jesus has opened the door of heaven for us, and we may make intercession at the throne of grace, lifting up holy hands without wrath or doubting, presenting before God those for whom we are laboring. And by faith we may see heaven opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners.

It is not enough to preach to men. We must pray with them and for them. We can not help them while we hold ourselves coldly aloof from them. We must come close to them in Christlike sympathy and love.

As Enoch of old, ministers should walk with God. The Redeemer's boundless love should be the theme of their conversation. The earnestness and unselfishness that marked the work of Christ should characterize their efforts. If they would remove prejudice from the minds of those who listen to their words, their hearts must be filled with the Saviour's love. Converts to the truth seldom rise in spirituality above the level of their teachers. How important, then, that those who teach the word of God should be spiritual-minded men, who are in constant communion with heaven.

Divine power alone will melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher could of himself have gained such access to hearts as to accomplish the great results that these men accomplished. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. To-day those who forget self, and rely on God for their success in the work of soul-saving will have the divine approval, and their efforts will tell gloriously in the salvation of souls.

I feel constrained to say that the labors of many of our ministers are lacking in power. God is waiting to bestow his grace upon them, but they pass on from day to day, possessing only a cold, nominal faith, presenting the theory of the truth, but presenting it without that vital force which comes from a connection with heaven, and which sends the words spoken home to the hearts of men. O that our ministers might be aroused from their spiritual slumber, and that their lips might be touched with a live coal

from the divine altar! They are half asleep, and all around them souls are perishing in darkness and error.

Ministers of Christ, with your hearts aglow with love for God and your fellow creatures, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their ears. Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, proclaiming his message of salvation to a perishing world, and upon you there rests a fearful responsibility. You are not your own. To redeem you, the Saviour paid a price of agony and blood. He has a just claim to your service. He expects your willing co-operation in the work of saving souls. He asks for all your powers of mind and body. He would employ them for the salvation of souls. You dishonor him when you are not continually growing in grace and in a knowledge of the truth.

Whatever suffering you may be called upon to bear, do not allow one murmur to escape your lips. Christ endured far more for you than it is possible for you to endure for him. He redeemed you by the sacrifice of his life. When he says to you, "Go work to-day in my vineyard," let no selfish desire, no worldly ambition, keep you from cheerful, unqualified obedience.

God calls upon those who in his name are bearing the most solemn message ever given to the world, to reveal the truth in the daily life. Were this done, many who have entrenched themselves behind the breastworks of infidelity would be brought to a belief of the truth. The influence of a true Christian is like the cheering rays of sunshine, which pierce the darkness wherever they are allowed to enter. Arguments may be resisted, persuasion and entreaty may be scorned, the most eloquent appeals may be disregarded; but a daily piety in all the walks of life, an unselfish love for others, beaming from the countenance and breathing in the word, make an appeal that it is well-nigh impossible to resist.

Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. Those who realize the worth of souls will flee to the stronghold of truth, where they may obtain wisdom, knowledge, and divine power. They will not rest until they have received an unction from on high. Too much is at stake for them to be careless in regard to their spiritual advancement.

My brethren, remember that a lack of prayer and of wisdom on your part may turn the balance for a soul, and send it to perdition. You can not afford to be careless and indifferent. I entreat you to be instant in season and out of season. You need power, and this power God is willing to give you without stint, if you will go to him, and take him at his word.

The Lord asks only a humble, contrite heart, willing to believe and receive his promises. You have only to use the means God has placed within your reach, and you will obtain the divine blessing.

The Perpetuity of the Law of God

"FOR verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

I gather from our text two things upon which I shall speak at this time. The first is that the law of God is perpetual: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The meaning is that even in the least point it must abide till all be fulfilled. Secondly, we perceive that the law must be fulfilled: Not "one jot or one tittle shall . . . pass from the law, till all be fulfilled." He who came to bring in the gospel dispensation, here asserts that he has not come to destroy the law, but to fulfill it.

Part I

The Law Perpetual

First: the law of God must be perpetual. There is no abrogation of it, nor amendment of it. It is not to be toned down, or adjusted, to our fallen condition; but every one of the Lord's righteous judgments abideth forever. I would urge three reasons which will establish this teaching.

In the first place, our Lord Jesus declares that he did not come to abolish it. His words are most express: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And Paul tells us with regard to the gospel, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. The gospel is the means of the firm establishment and vindication of the law of God.

Jesus Came to Explain It

Jesus did not come to change the law, but he came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. Upon one particular point in which there happened to be a little ceremonialism involved, namely, the keeping of the Sabbath, our Lord enlarged, and showed that the Jewish idea was not the true one. The Pharisees forbade even the doing of works of necessity and mercy, such as rubbing ears of corn to satisfy hunger, and healing the sick. Our Lord Jesus showed that it was not at all according to the mind of God to forbid these things. In straining over the letter, and carrying an outward observance to excess, they had missed the spirit of the Sabbath law, which suggested works of piety such as truly hallow the day. He showed that—

Sabbatic Rest

was not mere inaction, and he said: "My Father worketh hitherto, and I work." He pointed to the priests who labored hard at offering sacrifices, and said of them: "The priests in the temple profane

the Sabbath, and are blameless." They were doing divine service, and were within the law. To meet the popular error he took care to do some of his grandest miracles upon the Sabbath day; and though this excited great wrath against him, as though he were a law-breaker, yet he did it on purpose that they might see that the Sabbath was made for man, and not man for the Sabbath, and that it was meant to be a day for doing that which honors God and blesses men. O that men knew how to keep the spiritual Sabbath by a ceasing from all servile work, and from all work done for self!

The Rest of Faith

is the true Sabbath, and the service of God is the most acceptable hallowing of the day. O that the day were wholly spent in serving God and doing good! The sum of our Lord's teaching was that works of necessity, works of mercy, and works of piety are lawful on the Sabbath. He did explain the law in that point and in others, yet that explanation did not alter the command, but only removed the rust of tradition which had settled upon it. By thus explaining the law he confirmed it; he could not have meant to abolish it, or he would not have needed to expound it.

Our Lord Jesus Christ, in addition to explaining the law and pointing out its spiritual character, also unveiled—

Its Living Essence;

for when one asked him, "Which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In other words, he has told us, "All the law is fulfilled in this—

"Thou Shall Love"

There is the pith and marrow of it. Does any man say to me, "You see, then, instead of the ten commandments, we have received the two commandments, and these are much easier"? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and can not be regarded as the erasure of a jot or tittle of them. Whatever difficulties surround the ten commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table. If any suppose that the law of love is an adaptation of the moral law to man's fallen condition, he greatly errs. I can only say that the supposed adaptation is no more adapted to us than the original law. If there could be conceived to be any difference in difficulty, it might be easier to keep the ten than the two; for if we go no deeper than the letter, the two are more exacting, since they deal with the—

Heart, and Soul, and Mind

The ten commands mean all that the two express; but if we forget this, and look only at the wording of them, I say it is harder for a man to love God with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbor as himself, than it would be merely to abstain from killing, stealing, and false witness. Christ has not, therefore, abrogated or at all moderated the law to meet our helplessness; he has left it in all its sublime perfection, as it always must be left, and he has pointed out how deep are its foundations, how elevated are its heights, how measureless are its length and breadth. Like the laws of the Medes and Persians, God's commands can not be altered; we are saved by another method.

The Law Lived by Christ

To show that he never meant to abrogate the law, our Lord Jesus has embodied all its commands in his own life. In his own person there was a nature which was perfectly conformed to the law of God; and as was his nature, such was his life. He could say, "Which of you convinceth me of sin?" and again, "I have kept my Father's commandments, and abide in his love." . . . He was so perfect and pure, so infinitely good, and so complete in his agreement and communion with the Father, that he in all things carried out the Father's will. The Father said of him, "This is my beloved Son, in whom I am well pleased; hear ye him." Point out, if you possibly can, any way in which Christ has violated the law, or left it unfulfilled. There was never an unclean thought or rebellious desire in his soul; he had nothing to regret or to retract. He was thrice tempted in the wilderness, and the enemy had the impertinence even to suggest idolatry, but he instantly overthrew the adversary. The prince of this world came to him, but he found nothing in him.

"My dear Redeemer, and my Lord,
I read my duty in thy Word;
But in thy life the law appears
Drawn out in living characters."

Once more: that the Master did not come to alter the law is clear, because after having embodied it in his life, he willingly gave himself up to bear its penalty, though he had never broken it, bearing the penalty for us, even as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands?—I am sure he would not. But because the law asked only what it ought to ask—namely,—

Perfect Obedience;

and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,—death under divine

wrath,—therefore the Saviour went to the tree, and there bore our sins, and purged them once for all. He was crushed beneath the load of our guilt, and cried, "My soul is exceeding sorrowful, even unto death," and at last when he had borne—

"All that incarnate God could bear,
With strength enough, but none to spare."

he bowed his head, and said, "It is finished." Our Lord Jesus Christ gave a greater vindication to the law by dying, because it had been broken, than all the lost can ever give by their miseries. He has borne all that was due from his people, and the law is defrauded of nothing. By his death he has vindicated the honor of God's moral government, and made it just for him to be merciful. When—

The Lawgiver Himself Submits to the Law, when the Sovereign himself bears the extreme penalty of that law, then is the justice of God set upon such a glorious high throne that all admiring worlds must wonder at it. If therefore it is clearly proved that Jesus was obedient to the law, even to the extent of death, he certainly did not come to abolish or abrogate it; and if he did not remove it, who can do so? If he declares that he came to establish it, who shall overthrow it?

The Law Perpetual by Nature

But, secondly, the law of God must be perpetual from its very nature; for does it not strike you the moment you think of it that right must always be right, truth must always be true, and purity must always be purity? Before the ten commandments were published at Sinai, there was still that same law of right and wrong laid upon men by the necessity of their being God's creatures.

Right Was Always Right

before a single command had been committed to words. When Adam was in the garden, it was always right that he should love his Maker, and it would always have been wrong that he should have been at cross-purposes with his God; and it does not matter what happens in this world, or what changes take place in the universe, it never can be right to lie, or to commit adultery, or murder, or theft, or to worship an idol god. I will not say that the principles of right and wrong are as absolutely self-existent as God, but I do say that I can not grasp the idea of God himself as existing apart from his being always holy and always true; so that the very idea of right and wrong seems to me to be necessarily permanent, and can not possibly be shifted. You can not bring right down to a lower level; it must be where it always is; right is right eternally, and can not be wrong. You can not lift up wrong and make it somewhat right; it must be wrong while the world standeth. Heaven and earth may pass away, but not the smallest letter or accent of the moral law can possibly change. In spirit the law is eternal.

It Does Not Ask too Much

The law of God is no more than God

might most righteously ask of us. If God were about to give us a more tolerant law, it would be an admission on his part that he asked too much at first. Can that be supposed? Was there, after all, some justification for the statement of the wicked and slothful servant when he said, "I feared thee, because thou art an austere man"?—It can not be. For God to alter his law would be an admission that he made a mistake at first, that he put poor, imperfect men (we are often hearing that said) under too rigorous a régime, and therefore he is now prepared to abate his claims, and make them more reasonable.

A Specious but False Doctrine

It has been said that man's moral inability to keep the perfect law exempts him from the duty of doing so. This is very specious, but it is utterly false. Man's inability is not of the kind which removes responsibility; it is moral, not physical. Never fall into the error that moral inability will be an excuse for sin. What! when a man becomes such a liar that he can not speak the truth, is he thereby exempted from the duty of truthfulness? If your servant owes you a day's labor, is he free from the duty because he has made himself so drunk that he can not serve you? Is a man freed from a debt by the fact that he has squandered the money, and therefore can not pay it? Is a lustful man free to indulge his passions because he can not understand the beauty of chastity? This is dangerous doctrine. The law is a just one, and man is bound by it, though sin has rendered him incapable of doing so.

I should like to ask any brother who thinks that God has put us under an altered rule: Which particular part of the law is it that God has relaxed?

Which Precept

do you feel free to break? Which law is it that God has exempted you from? That law of worshiping him only? Do you propose to have another god? Do you intend to make graven images? The fact is that when we come to detail, we can not afford to lose a single link of this wonderful golden chain, which is perfect in every part as well as perfect as a whole. The law is—

Absolutely Complete,

and you can neither add to it nor take from it. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." If, then, no part of it can be taken down, it must stand, and stand forever.

A third reason I will give why the law must be perpetual is that to suppose it altered is most dangerous. To take away from the law its perpetuity is, first of all, to take away from it its power to convince of sin. Is it so that I, being an imperfect creature, am not expected to keep a perfect law? Then it follows that I do not sin when I break the law; and

if all that is required of me is that I am to do according to the best of my knowledge and ability, then I have—

A Very Convenient Rule Indeed,

and most men will take care to adjust it so as to give themselves as much latitude as possible. By removing the law you have done away with sin; for sin is the transgression of the law, and where there is no law, there is no transgression. When you have done away with sin, you may as well have done away with the Saviour and with salvation; for they are by no means needful. When you have reduced sin to a minimum, what need is there of that great and glorious salvation which Jesus Christ has come to bring into the world? Brethren, we must have none of this: it is evidently a way of mischief.

By lowering the law you weaken its power in the hands of God as a convincer of sin. "By the law is the knowledge of sin."

It Is the Looking-Glass

which shows us our spots, and that is a most useful thing, though nothing but the gospel can wash them away.

It is only a pure and perfect law that the Holy Spirit can use in order to show to us our depravity and sinfulness. Lower the law, and you dim the light by which man perceives his guilt. This is a very serious loss to the sinner, rather than a gain; for it lessens the likelihood of his conviction and conversion.

You have also taken away from the law its power to shut us up to the faith of Christ.

What Is the Law of God For?

For us to keep in order to be saved by it?—Not at all. It is sent in order to show us that we can not be saved by works, and to shut us up to be saved by grace. But if you make out that the law is altered, so that a man can keep it, you have left him his old legal hope, and he is sure to cling to it. You need a perfect law that shuts man right up to—

Hopelessness Apart from Jesus,

puts him into an iron cage, and locks him up, and offers him no escape but by faith in Jesus; then he begins to cry, "Lord, save me by grace, for I perceive that I can not be saved by my own works." This is how Paul describes it to the Galatians: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was—

Our Schoolmaster

to bring us unto Christ, that we might be justified by faith." I say you have deprived the gospel of its ablest auxiliary when you have set aside the law. You have taken away from it the schoolmaster that is to bring men to Christ. No; it must stand, and stand in all its terrors, to drive men away from self-righteousness, and constrain them to fly to Christ. They will never accept grace till they tremble before a just and ho'y

law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place.

To alter the law is to leave us without any law at all. A sliding-scale of duty is—

An Immoral Invention,

fatal to the principles of law. If each man is to be accepted because he does his best, we are all doing our best. Is there anybody that is not? If we take their words for it, all our fellow men are doing as well as they can, considering their imperfect natures. Self-righteousness builds itself a nest even in the worst character. This is the man's talk: "Really, if you knew me, you would say I have been a good fellow to do as well as I have. Consider what a poor, fallen creature I am; what strong passions were born in me; what temptations to vice beset me, and you will not blame me much. After all, I dare say God is as satisfied with me as with many who are a great deal better, because I had so few advantages." Yes, you have shifted the standard, and every man will now do that which is right in his own eyes, and claim to be doing his best. If you shift the standard pound weight or the bushel measure, you will certainly never get full weight or measurement again. There will be—

No Standard

to go by, and each man will do his best with his own pounds and bushels. If the standard be tampered with, you have taken away the foundation upon which trade is conducted; and it is the same in soul matters—abolish the best rule that ever can be, even God's own law, and there is no rule left worthy of the name. What a fine opening this leaves for vain-glory! No wonder that men talk of perfect sanctification if the law has been lowered. There is nothing at all remarkable in our getting up to the rule if it is conveniently lowered for us. I believe I shall be perfectly sanctified when I keep God's law without omission or transgression, but not till then. If any man says that he is perfectly sanctified because he has come up to a modified law of his own, I am glad to know what he means; for I have no longer any discussion with him. I see nothing wonderful in his attainment. Sin is any want of conformity to the law of God, and until we are perfectly conformed to that law in all its spiritual length and breadth, it is idle for us to talk about perfect sanctification. No man is perfectly clean till he accepts absolute purity as the standard by which he is to be judged. So long as there is in us any coming short of the perfect law, we are not perfect. What a humbling truth this is! The law shall not pass away, but it must be fulfilled. This truth must be maintained; for if it goes, our tacklings are loosed, we can not well strengthen the mast; the ship goes all to pieces; she becomes—

A Total Wreck

The gospel itself would be destroyed could you destroy the law. To tamper

with the law is to trifle with the gospel. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—*C. H. Spurgeon.*

(To be concluded).

Some Strange Things

R. HARE

STRANGE that the monster-tower, built by the worldly wise men after the flood to show the wisdom of their rebellion against God, and to get themselves a name, should remain the one surviving monument on the plains of Shinar—the oldest monument of human folly.

Strange that the gallows erected by Haman for the execution of Mordecai should afterward become the instrument on which Haman himself was executed.

Strange that the wicked plotting, whereby the princes of Babylon sought to destroy Daniel, should result in their own destruction.

Strange that the rich man of the parable, following out the wise policy of building greater barns wherein to bestow his goods, should be regarded by God as "a fool."

Strange that the Bible, the book most despised and proscribed by men, should multiply the most rapidly of all books, and become the most honored volume among men.

Strange that the woman set up as the "Goddess of Reason," during the French Revolution, should afterward lose her own reason, and die in a lunatic asylum.

Strange that the room in which Tom Paine wrote his "Age of Reason," and other works against the Bible, should afterward become a Bible repository.

And strange it is that men look upon these strange things as the working out of some blind chance, when the hand of Divinity is behind it all.

Pray—Go—Give—Work

THESE are the keynotes of the missionary enterprise. Many sermons have been preached on each of them. A few words must here suffice. Prayer is the most fundamental of them all. It is the source of the vitality and power of every Christian movement; for all power comes from God, and the energies of God respond to prayer. It is not so much the truth that converts men as it is the Holy Spirit using the truth, and the Holy Spirit works in answer to prayer. Examples of its efficacy are exceedingly numerous. The neglect of prayer for missions is one of the crying sins that must be charged against the church to-day.

And there are scarcely enough of the right sort that are ready to go. It is true that the student volunteers are much in evidence, and their ranks are supposed to be crowded with eligible candidates. But some of the societies, at least, seek in vain for a sufficiency of men to man their posts and fill the ever-recurring gaps. There is no real pleth-

ora. There is still call for downright consecration on the part of those best qualified to do the largest service. Only the best are fit for this highest, most responsible labor.

As to giving, the church has yet to begin to wake up to a partial realization of its duty. The number of those who really sacrifice anything for Christ is small. The great majority of the membership never think of denying themselves even a dish of ice cream, or an extra street-car fare, that they may have a share in saving the world. Sixty per cent of all members, it is estimated, give nothing to this cause. An average of one dollar a member is certainly not beyond the ability of the churches; but if it could be secured, it would treble the contributions and revolutionize results. Moreover, what an effect it would have on the enrichment of character; how vision would be broadened, sympathies enlarged, joys deepened, and the whole Christian life quickened. Pray—Go—Give—Work.—*Selected.*

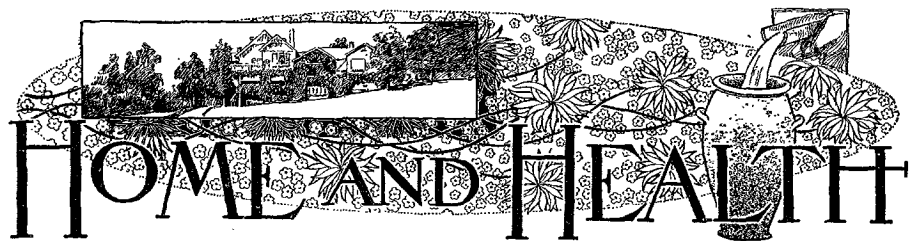
The Sin of Exaggeration

ONE of our exchanges has a long article on lying, and enumerates about every kind except the lie of exaggeration.

To exaggerate is to make more out of a thing than is in it. This deceives, and hence is falsehood. So apparent is this, that the oath required in our courts of justice is not only to "tell the truth, the whole truth," but also "nothing but the truth."

There are two methods of this kind of lying. One is to overstate your own deeds and goodness, and the other is to understate facts concerning others whom you do not like. Some people always do wonderful things. So they say. They have meetings where "lightning bolts flash from heaven," "tornadoes of glory devastate the country." "The oldest inhabitant says he never saw such a revival before." Everything they do is wreathed in a cloud of glory. All workers who went before them were nothing, and the inference is that power will never be so manifest again. It is very difficult for them to see any good in any one else. They look through the magnifying end of the telescope when they describe their own virtues, and through the other end when they speak of the virtues of others. If there is any flaw in the other fellow, in any way, shape, or manner, they take out the big microscope, and show that he is straight on the road to hell. They magnify the virtues which they are sure they possess, and the faults that they are sure other people possess.

Many people who mean to be good fall into this habit. Nevertheless it is lying. To state the position of other people unfairly, and declare that it is the truth, is lying. God help the man who wants to reform others to get the beam of exaggeration out of his own eye!—*Christian Witness.*



Pure as Snow

EUGENE A. BROWN

WILL you take it all to Jesus?
This life that's filled with woe.
How much he loves to help you!
He will make you pure as snow.

I will take it all to Jesus,
This life that's filled with woe.
How much he loves to help me!
He will make me pure as snow.

Will you give your heart to Jesus?
For O, he loves you so!
How much he gave to save you!
He can wash you white as snow.

I will give my heart to Jesus,
For O, I love him so!
How much he paid to save me!
He will wash me white as snow.

Will you keep your steps with Jesus?
For O, you need him so!
How much he has to teach you!
He will keep you pure as snow.

I will keep my steps with Jesus,
For O, I need him so!
How much he has to teach me!
He will keep me pure as snow.

The Gospel of Health*

LEXICOGRAPHERS define the gospel as good news, but the Bible tells us that it is "the power of God unto salvation." Salvation implies a lost condition, or an imminent danger of being lost. There is but one source of reliable information upon a subject of this character, and that is the Word of God. By consulting it we find that in the beginning God made man upright; he gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life. The holy pair were not only children under the fatherly care of God, but students, receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of vigor, imparted by the tree of life, and their intellectual power was but little less than that of the angels.

By transgression, man in the beginning of his history lost his innocence; lost the dominion God had given him over all the earth; lost his beautiful home, and access to the tree of life; and

thus became subject to sickness, decay, and death.

Results of Sin

The abnormal and uncontrolled appetite that opened the flood-gates of human woe upon the world, has been the bane of mankind from that day until the present time. Excessive eating and drinking, which produced lustful desires and practices, caused the destruction of the antediluvians. Our Saviour says of them, "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away." Pride, fullness of bread, and abundance of idleness caused the destruction of Sodom.

There is abundant evidence both in the Word of God and in secular history to show that the declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite. The average length of life, having dropped from nine hundred and twelve years in the days of Noah to thirty-five years in our time, is a significant fact that should arrest our attention, and cause us seriously to consider these things.

Amid the general ruin and sadness that came as the result of the first transgression, there was, however, a ray of hope; for even before they were expelled from the garden, the promise was given that the seed of the woman should bruise the serpent's head.

A few men of every age in the past grasped this promise by faith, and overcame through the strength imparted. But in the fullness of time, when the world had reached its most corrupt stage, Jesus Christ, the promised Seed, the second Adam, was born into the world, and in human form took up the controversy right where the first Adam failed — on the point of appetite. Seemingly to impress the fact upon the minds of all that the battle would turn upon this point, the one who was sent to prepare the way for the coming Messiah was a man of abstemious habits, subsisting upon a simple diet.

In order to make the victory complete, and once for all secure eternal redemption for man, our Saviour, at the beginning of his public ministry, was led into the wilderness to be tempted of the devil. After a fast of forty days and nights, while hungry, weak, and emaciated, the tempter came to him, and said, "If thou be the Son of God, command that these stones be made bread."

Although suffering the pangs of hunger, and having the power as the Son of God, he would not obey Satan

to work a miracle in his own behalf, but trusted his Heavenly Father to supply his need in his own time and way. Christ's reply to the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was the turning point in the contest, so that after two other minor temptations the enemy left the field a beaten and vanquished foe. As Eden was lost through the indulgence of appetite, it was regained by denial, and our only hope of regaining it is by entering into the victory of Christ through faith, and by a firm denial of appetite.

A Complete Gospel

Any so-called gospel that ignores man's physical condition and needs, or sanctions his giving loose rein to the appetite, will fail of meeting the case. "The good news," or "power of God unto salvation," must be as broad as the offense and its consequences. That this includes the body as well as the soul, is clearly proved, not only by the nature and consequence of the transgression, but by the teaching and practice of him who came to seek and save that which was lost. The Scriptures clearly teach that the curing of disease and the healing of physical maladies were considered a very important part of the gospel. Furthermore, we find upon a careful study of his earthly ministry, that our Saviour devoted more time to the healing of the sick than to preaching.

Satan is the originator of disease. Jesus came to "destroy the works of the devil." "In Him was life," and he says, "I am come that they might have life, and that they might have it more abundantly." Christ, in his own person, was the embodiment of the gospel in its fullness and completeness. As he passed through towns and cities, he was like a vital current diffusing life and joy wherever he went.

The aged apostle John, in writing to his friend Gaius, reveals clearly his belief in regard to the intimate relation that exists between physical health and soul prosperity, when he says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Of the great apostle to the Gentiles, it is recorded that "God wrought special miracles by the hand of Paul: so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them." Yet later we read these words from his own pen, showing his belief in regard to healthful living, and its influence and effect upon one's spiritual welfare and prosperity: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by

*Address of G. A. Irwin at the opening of the Sydney (N. S. W.) Sanitarium.

any means, when I have preached to others, I myself should be a castaway."

We are not our own. Our bodies are God's property, having been purchased at an infinite cost, even the blood of the Son of God. So whatever we do, whether we eat or drink, we are to do all to the glory of God. The laws governing our being are just as much the law of God as are the ten commandments, and to violate either is sin; for sin is defined as the transgression of the law. The gospel is salvation from sin, both moral and physical; hence the "gospel of health," or a complete gospel, enjoins a thorough knowledge of the laws governing our being, and a conscientious and faithful compliance therewith.

A constant recognition of God's ownership in us lies at the foundation of all true education and reform, and will result in peace and happiness in this life, and insure us an entrance into our Edenic home when it is restored to its original place never again to be removed.

Fruit for the Table

G. C. TENNEY

WITH many people fruit is for use only as a titbit between regular meals. People who have grown fruits all their lives have said they never once thought of placing them upon the table. But the use of fruit or any other food between meals is an absolute injury, and should not be indulged. The use of fruit in connection with meals should be encouraged as a most salutary addition to the regular diet. It is true that most fruits contain but little solid nutriment, though people have subsisted upon them for quite a while; and in many troubles of the stomach and other digestive organs greater benefit may be derived from one, two, or three days' exclusive fruit diet than from many visits to a doctor. The juices of fruits contain acids and other elements of great value in the assimilation of food. Fruits used with bread and grains provide every element needed for nourishment, unless there be a deficiency of fats. This latter element is supplied by the use of nuts.

In a country like ours some kinds of fruits are available the entire year. In apples, grapes, raisins, figs, and dates there is considerable of the nutritive elements; and this is especially true of bananas. In grapes, oranges, lemons, and other juicy fruits, the juices are of great medicinal value.

A false impression prevails to some extent that to the use of fruits in summer may be attributed stomach and bowel complaints. Whatever foundation such an idea has in fact is based upon the misuse rather than the right use of fruit. Unripe fruit contains starch, which, uncooked, is indigestible and deleterious. Decayed fruit is liable to contain the elements of disease, and should be rejected. Sometimes fruit is forced upon the stomach after that organ is already filled with a conglomerate stuffing of rich viands of every

sort; and the trouble that follows is charged to the fruit. A man who had eaten an enormous late dinner of soup, rich pastries, wound up with a beautiful apple. He was very ill, and declared he would never eat another apple. The apple got into bad company, and received a bad name. Ripe, fresh fruits, eaten seasonably, may be taken without fear. Let us learn to appreciate the divine bounty that grants us luscious fruits, by giving them a prominent place on our tables.

Borrowed Trouble

THERE is one kind of trouble in the world which God never sends, and which never brings a blessing with it. It is the borrowed trouble which people get by giving anxious thought to to-morrow, instead of being content to bear the burden of to-day. That is the one kind of suffering which God bans and bars out of his kingdom, and yet even good people do not ban and bar it out of their lives. A true Christian on his death-bed confesses that the greatest worries of his life had been through his anticipations of evils which never arrived. As our Lord tells us, it is quite enough to bear those which do arrive; and we might take a lesson from the ravens, which may suffer from the hunger of to-day, but never from that of to-morrow.—*S. S. Times.*

"It is not the work, but the worry,
That makes the world grow old,
That numbers the years of the children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man."

Keeping the Baby in a Stew

BABIES have troubles enough which are unavoidable, so that when the baby struggles with unnecessary trouble, it ought to have prompt sympathy. A great proportion of adult people, both men and women, are made very uncomfortable by certain forms of motion, such as that which is produced in a small boat on a heaving sea, or when swinging, and some even by the motion of a rapidly moving railroad train. Yet the majority of babies are obliged to submit to an endless swinging and trotting, sick or well, full or empty, cheerful or fretful.

A child accustomed to a cradle may cry when a familiar motion is stopped, but a baby that never has known such motion is not only better off without it, but makes a fuss when the motion begins. The constant jogging and swinging, especially after full meals, and in certain ways, is just as likely to produce seasickness or similar discomfort as the similar motion would in an adult. Baby, however, is powerless to protest or to stop; for when he cries, he is only jogged the harder.

It is a safe rule to carry an infant in arms as little as possible. Few people know how to handle him so that he lies in comfort. A good way is to put him in his little basket, which may be passed from hand to hand for inspection, if necessary, for the delectation of admiring friends.

A child should always be lifted with both hands, and held lightly, but firmly, the entire length of the back, the head being carefully supported. It is a common and dangerous error to leave the back and the head unsupported. When the little one is not properly carried, the movement of the mother or nurse in walking, or indeed the sudden lurching of the baby itself, may seriously affect the head and spine.—*Selected.*

"I'll Pay You for That"

THIS little parable by an unknown author teaches its own lesson:—

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that!" So the duck flew at the old hen; but as she did so, her wing struck an old goose, that stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so, her foot tore the fur of a cat that was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so, her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so, her foot hit the foot of a dog that lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so, his leg struck an old cow that stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so, her horn grazed the skin of a horse that stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was!—and all because the hen accidentally stepped on the duck's toes.

"Hi! hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

—*The Christian Advocate.*

THE WORLD-WIDE FIELD

Straits Settlements and Malay Peninsula

E. H. GATES

AFTER finishing our work in Medan, Sumatra, Brother Munson and I sailed for Singapore, via Penang, a city on a small island a mile or two west of the mainland. This is the most northerly of the English settlements on the Malacca Straits, known as the "Straits Settlements." The other towns and provinces included in these settlements, are Province Wellesley, the Dindings, Malacca, and Singapore. Province Wellesley is a narrow strip of country on the peninsula opposite Penang; the Dindings comprises a small territory and some small islands farther south than Penang; Malacca is the name of a small province, as well as the name of a city one hundred and ten miles north of Singapore; Singapore is the name of a small island, as well as of a city, off the south point of the peninsula.

In all these places, nothing has been done to give the present truth, except as some of these places have been canvassed by

Brother Meyers, now of Burma, for "Great Controversy" and health books. As a result of this work, one Eurasian lady accepted the truth at Penang, though I did not know it till after my last visit there. We placed publications in the hands of some of the English-speaking people there, and sent other matter later.

When proceeding to Singapore along the west coast of the peninsula, we passed close to the city of Malacca, which is the oldest European settlement in the far East. This place was settled by the Portuguese in 1511 A. D., during their splendid era of discovery. The inhabitants are a mixture of Malays and Portuguese, and are mostly Catholics. St. Francis Xavier, who was sent to India by Ignatius Loyola, the founder of the Jesuits, soon after the formation of that organization, labored here with his "burning zeal" for the "conversion" of the Malays. And without doubt they were "converted." From our ship we could plainly see on the hill the old cathedral where this "saint" carried on

his work, and where, after his death (which took place on the coast of China), his body lay in state before being carried to India for burial. A silver tablet marks the spot in the old church where his body lay.

Malacca has had a checkered history. After being held by the Portuguese for over one hundred years, it was captured by the Dutch in 1640 A. D., passed into the possession of England in 1795, was restored to the Dutch in 1818, and in 1824 again became English possession by exchange for territory in Sumatra.

The principal political divisions of the Malay Peninsula are the federated states of Perak, Selangor, Pahang, and Negri Sembilan, known as the "Federated Malay States." These are administered under the advice of a British resident



A GROUP OF MALAYS

general, but governed by native rulers. The inhabitants are principally Malays, and the religion is Mohammedanism. The peninsula contains some extensive tin mines; gold is also mined to some extent. The exports of the country are tea, coffee, rice, sugar, pepper, sago, gutta percha, spices, tobacco, gums, etc. Railways have been built in some parts of the country, and plans are on foot in Singapore to run a railroad from that place through the whole extent of the peninsula into Burma and India. Thus the way is prepared for the rapid spread of the gospel message among the millions of Malay Mohammedans.

In the extreme southern part of the peninsula, which is the most southern point of Asia, is the state of Johore, still ruled by a native Mohammedan sultan. This state will probably sooner or later come under British rule. Just before leaving for my home, I had the privilege of spending a few days in the town of Johore, the guest of one of the leading English citizens. Johore is a lovely spot,

being pleasantly located on the narrow strait that separates the peninsula from the island of Singapore. My host called Johore the pleasantest spot in the world. It certainly was not so hot nor enervating as Singapore. The wife of my host was the daughter of the Rev. Keasberry, one of the very first English missionaries to open up gospel work in Singapore, while her mother was an American.

While at this place, I visited the palace of the sultan, and also the magnificent mosque erected by him. This is by far the finest one I have seen. The palace grounds were beautifully laid out with all manner of tropical trees and flowers, while the interior of the building was splendidly furnished with all that wealth could purchase. I was permitted to visit the room containing the sultan's regalia and treasure, and there saw ornaments of gold and jewels probably worth millions of dollars. But how valueless did these baubles seem in comparison with the "treasure" which every child of grace may have "in earthen vessels"!

While to human appearance it seems a hopeless task to try to place the spiritual truths of the gospel before Mohammedan Malays, we know that some of this nationality will swell the great company around the throne of God. One needful thing for this people is an abundance of wisely prepared literature, to remove, if possible, the bitter prejudice that has for centuries been cherished against the gospel. Since my return to Australia, Brother W. R. Munson has written and put through the press our first tract in the Malay language. This was written primarily for the use of the Chinese of Sumatra and the Straits Settlements, who nearly all speak the Malay language; but this will do as well for the native-born Malays. The subject of this publication is the Second Coming of the Lord and the End of the World. The money for this enterprise was furnished by the Sabbath-schools of Australasia, which also supplied other funds to be used in sending European literature into the benighted regions of the East.

Singapore is so located as to be a natural base of operations for our work in this field, as well as in the great East India island field. From this place ships run to all parts of Malaysia, the Straits Settlements, the Philippines, Siam, Burma, British India, as well as to Europe, Japan, China, and Australia. In fact, Singapore is one of the great commercial centers of the world. War ships of all nations put in here when in the East. No better place could be found for ship mission work. At present there is as much liberty to propagate the gospel message as anywhere in the world. Our doctors would have full liberty to practice here, there being no restrictions on medical practice. On account of the enervating climate and the unhygienic habits of the people, much sickness exists, which calls for consecrated nurses. Shall we not rise and occupy this field before greater difficulties close up the way?

Cooranbong, Australia.

South African Conference

G. W. REASER

THE tenth annual session of the South African Conference was held at Uitenhage, in the Eastern Province of Cape Colony, Jan. 15-26, 1903. The organization of the Natal-Transvaal Mission field into a conference, during the past year, made it possible to effect the organization of a union conference in South Africa, embracing, in addition to the conference just named, the Cape Colony Conference, and the various mission fields in Africa, south of the Zambesi River. Having this organization in mind, the executive committee of the South African Union Council called its constituency together for the first annual meeting of the society, and in response,

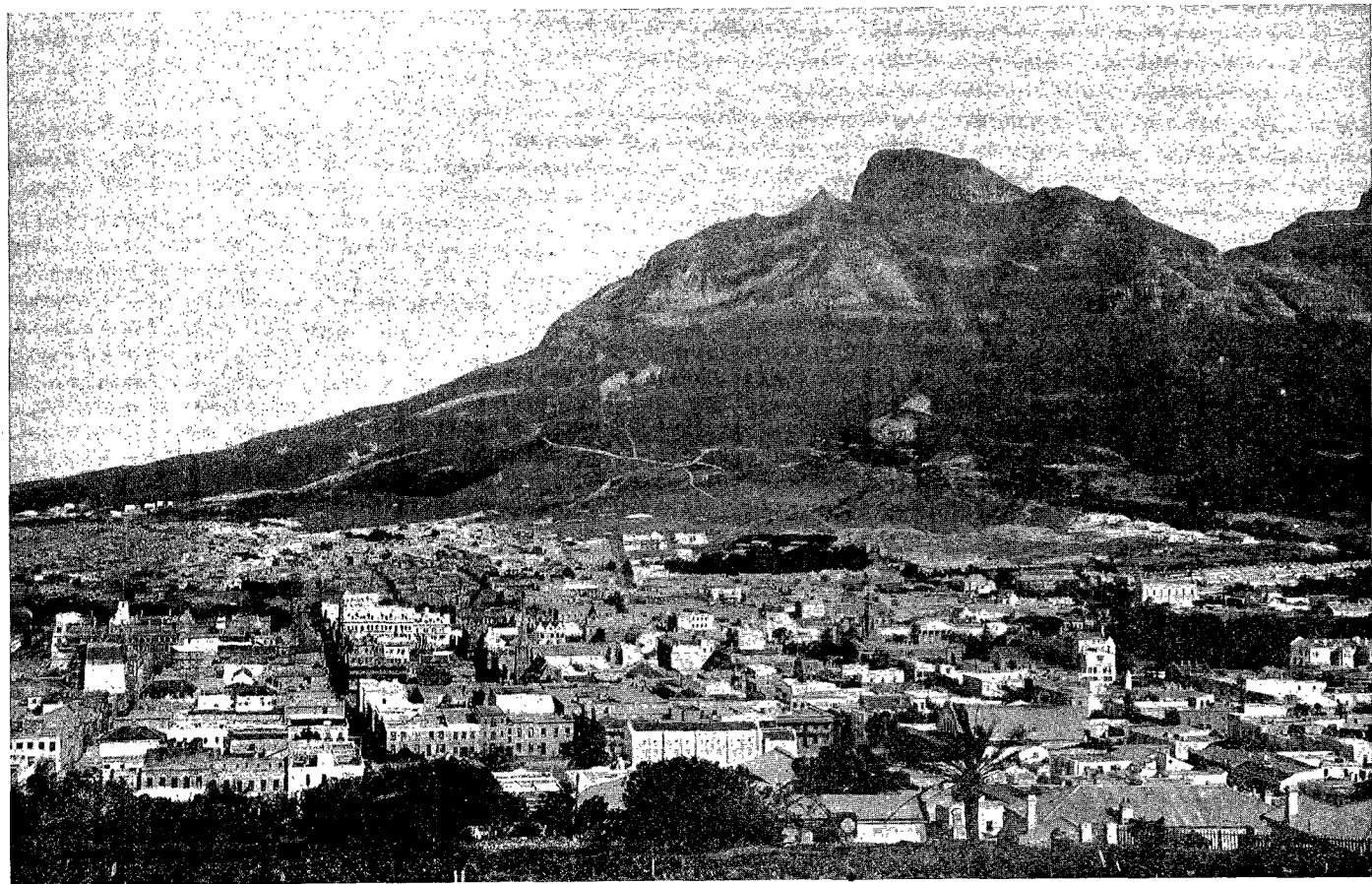
each mountain of this character, when approached, almost immediately became a plane, as the Lord led his servants by the unerring guide, the Holy Spirit; and the blessedness of it all was that all saw the leading of the Lord, accepted the deliverance, and thanked the great Counselor for his presence and help in the solution of most difficult problems. Perhaps the most complete triumph of the meeting was the spirit of union and harmony which prevailed. The union of the whole field in one common cause and in one united effort for the advance of the message, seems to be more complete than ever before.

One great need of our field is more laborers. It was decided to appeal to the Mission Board in America for two more experienced ministers, besides the

selecting two workers who speak the Dutch language, to go to its capital, the city of Bloemfontein. Brother G. W. Shone was selected to go to this field to engage in ministerial work, and Brother and Sister Tickton to lead in the canvassing work.

Financial reports from nearly all branches of our work in South Africa—attested by careful auditing—made good financial showing.

The medical missionary work, which has been conducted in our field during the past year, has been most encouraging. Especially is the work accomplished by the Kimberley Baths noteworthy as having made a remarkable financial gain, as well as a gain in prestige in the city in which this institution is located, and also in the entire confer-



BUSINESS SECTION OF CAPE TOWN, SOUTH AFRICA

delegates came from the Matabele Mission station, near Buluwayo, Rhodesia; from Pretoria and Johannesburg, in the Transvaal; and from Durban and Pietermaritzburg, in Natal; as well as from the different provinces of Cape Colony. Orange River Colony was also represented. The attendance from the different portions of Cape Colony was much larger than was expected. This was the only camp-meeting that some of our mission workers had enjoyed the privilege of attending for a period of nine years. The location of the camp was central in the city, and the attendance from without was good.

Before the meeting convened, perplexities which from the human point of view seemed insurmountable confronted the delegates; but one of the most remarkable features of the meeting was that

three already booked for the Natal-Transvaal Conference, and also to ask for three church school teachers and three canvassers.

At the request of the Natal-Transvaal Conference, the Cape Colony Conference surrendered its claims upon Elder H. J. Edmed, who was immediately chosen as president of the former conference. Elder W. S. Hyatt was chosen as president of the South African Union Conference, and the writer as the president of the Cape Colony Conference.

The name of the South African Conference was changed to the Cape Colony Conference, so that its territory might be designated in its name, and so that it might not be confused with the name of the South African Union Conference.

It was decided to begin advance work at once in the Orange River Colony, by

ence. It is our confident expectation that within the next few weeks we may have a sanitarium well under way in a building well adapted for the purpose, in the charming suburb of Capetown, known as Plumstead.

The matter of raising a material fund for "Christ's Object Lessons" received consideration, and in one short meeting about \$850 was subscribed for this purpose, which, with previous donations, makes a total of about \$1,425. This will secure fully five thousand books.

The last Sabbath of the meeting was a day of special refreshing for those assembled on the camp-ground. Through the revival effort in the forenoon and the consecration meeting in the afternoon, nearly all who were present gave themselves to the Lord for cleansing and for service in soul-winning.

As a result of the meeting, new confidence and renewed courage have taken firm hold on the people of God in South Africa. With the war, which has so long unsettled the country, now in the past; with the political conditions favorable for the advancement of the message; with confidence and courage restored; and lastly, with, we trust, perfect union in heart and purpose existing among the workers as well as in the "rank and file," we hope that renewed energy may revitalize every department of the work and every individual connected with the cause in this field, and that the present year may be the most triumphant for the truth of any similar cycle in all the history of the work in "darkest Africa."

Cape Town.

The West German and German Union Conference Committee Meetings

GUY DAIL

IN Hamburg, the home of the first organized Seventh-day Adventist church in Germany, seventy delegates assembled January 14-18, to take part in the proceedings of the West German Conference, which was held in our own chapel, at Grindelberg 15a. Hamburg contains about 750,000 inhabitants. It is one of the three free cities in Germany (Bremen and Leibeck are the others). In this place is our German Union Publishing House, whose capital is about forty-six thousand dollars, with which it is doing a large amount of missionary printing and publishing. The school, sanitarium, and health food factory, located in Friedensau, are also within the limits of the territory of the West German Conference, so that this field derives a large share of the benefit of these two union institutions,—the Hamburg Publishing House and the Friedensau plant.

The time was fully occupied with work. There were, daily, two Bible studies, two conference sessions, one preaching service for strangers, and an early morning meeting for workers. Much thought was given to the work in mission fields, especially in our home territory and in German East Africa, and to the education of workers, and the strengthening of the colporteur work. The same plan was followed here which has been mentioned in our reports of the other German meetings,—the choosing of a large general committee, which appointed the subcommittees.

These actions of the conference may be of general interest:—

1. The Lord has richly blessed the West German Conference during the past year; especially are we thankful for the gratifying progress made by our union institutions in Hamburg and Friedensau, and we pray that the Lord may give us grace to serve him with all our ability and strength in the future, that the coming year may witness a still greater advance in his work through us.

2. We rejoice that the first edition of "Christ's Object Lessons" is almost dis-

posed of; and therewith a good beginning has been made; but we would encourage the brethren and sisters to take up with renewed energy the circulation of the second edition, that we may quickly free our school from its indebtedness, and that our young people may have an opportunity of preparing themselves for work in the field.

3. In consideration of the small corps of workers in our great field, we would ever remember the words of our Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and our duty as members of the church. Let us remember the same during the coming year, and seek out promising young people of good report, who should attend the school at Friedensau.

Whereas, We believe that our message should go to the ends of the world, therefore,—

4. *We recommend*, That the First-day offerings be dedicated to the opening of the work in German colonies, and that they be strengthened through free-will offerings.

5. Inasmuch as God is a God of order, we would recommend each colporteur to remain in the field assigned him until it is thoroughly worked, and the general canvassing agent assigns him other territory.

6. We would further recommend that we carry our part of the Material Fund for "Christ's Object Lessons."

There were some very encouraging experiences reported with reference to the selling of "Christ's Object Lessons." In some cities, when the authorities were made acquainted with the end had in view through the distribution of this book, and learned that it was purely a missionary enterprise, and that the brethren received no money from the profits made on their sales, they willingly granted to all our church-members the right to circulate the work freely, without paying for the right to canvass.

Four were baptized at this meeting. Elders Erzenberger, Conradi, and H. F. Schuberth were present, as well as Elders Boettcher, Frauchiger, and C. W. Weber.

The conference officers for the ensuing year are as follows: President, J. Pieper; Secretary, O. Luepke; Treasurer, B. Severin; Sabbath-school and Missionary Secretary, K. Laubhan; Canvassing Agent, J. Lippertz. There are now four ordained ministers, two licentiates, and seventeen Bible workers in this field.

The report for the year 1902 shows 34 churches and companies, with a total membership of 1,093; 205 persons were baptized, and 27 received by vote. The tithe amounted to \$9,978.76; Sabbath-school offerings to \$728.29; First-day offerings to \$162.84; annual offerings to \$439.81. There were 60 canvassers, whose book sales amounted to \$13,973.37; 32 Sabbath-schools, with 763 members. Three hundred and thirty-four dollars was voted toward the German East African Mission.

In connection with, or rather, imme-

diately at the close of, the West German Conference, the German Union Conference Committee spent three busy but happy days in planning for the work in the union, and especially in the proposed mission to be opened in German East Africa. We have now secured written permission of the government to enter that field, provided we open a mission where no other society is operating. Two young men have been selected to go, and, if no overruling providence forbids, we expect to begin the work next fall. This is certainly a worthy enterprise, and we believe that it will elicit the hearty co-operation and sympathy of our brethren in America, our German-speaking friends, especially, giving it their support.

The report for the year shows that the German Union Conference had employed 22 ministers, 13 licentiates, 47 Bible workers, and that there were 160 churches and companies, with a total membership of 4,256; 725 persons were baptized, 186 received by vote; the tithe was nearly \$27,000. Sabbath-school offerings, \$2,423.24; First-day offerings, \$449.42; annual offerings, \$998.68. There are sixty students in the Friedensau school, and the sanitarium has had a successful year. We have no discouraging report to make concerning the work in this great field. The work is onward, for God is with it.

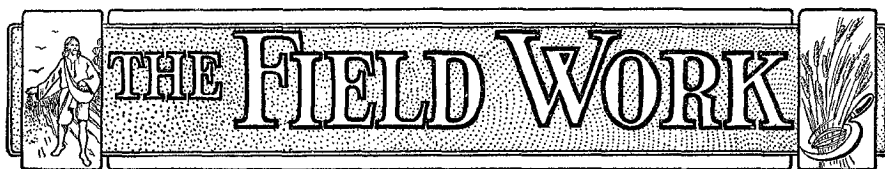
Hamburg, Germany.

Mission Notes

THE Mohammedans comprise about eight tenths of the whole population of Egypt. Thus far we have been able to do nothing for them.

BROTHER B. CONNERLY writes that he hopes that the needy millions in Porto Rico may be remembered at the General Conference, and that prayers may be offered that the Lord will lay upon the hearts of some of our brethren a burden to go there, or to send some one else. He adds: "There could scarcely be found a needier field." He offers to correspond with any who may contemplate coming as a self-supporting worker.

DR. R. S. INGERSOLL writes from the Calcutta Sanitarium that they are planning to open a training school in connection with the institution, for the training of workers. Of his own experience, he says: "The Lord certainly is very good to us, and I feel more than ever in my life that his hand is in this work. I never yet had reason to doubt it; but certainly my faith is stronger, in spite of difficulties, than it ever was before. I have been thinking much of late of how little we realize the shortness of time, and how differently we would do the work if we fully realized that the coming of our Saviour was so near. I am sure that if this truth could take hold of our lives, this one thing would constitute a grand revival, and would mean an increased success in our work."



THE FIELD WORK

Does She Think?

I KNOW a lady in this land,
Who carries a Chinese fan in her hand;
But in her heart does she carry a thought
Of her Chinese sister, who carefully
wrought
The dainty, delicate, silken toy,
For her to treasure, admire, and enjoy?

This lady has on her parlor floor
A lovely rug from the Syrian shore;
Its figures are woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign
homes,
Where the light of the gospel never
comes.

To shield my lady from chilling draught
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not one little thought—ah, me! ah,
me!—
For the comfortless homes that lie over
the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it
came?

Will she make an offering in His name,
To send the perfect, heavenly dress,
The mantle of Christ's own righteous-
ness,
To those who are poor and sad and for-
lorn,
To those who know not that Christ is
born?

—*Woman's Work for Woman.*

Paris

THE work which was begun in Paris last October, with the opening of the mission school, has progressed slowly but steadily. Three branches of work are at present carried on,—the school for the students; the canvassing work, engaged in by the students, by means of which they meet part of their school expense, and at the same time learn to deal with the people; and the evening lectures for the public.

The students, sixteen in number, are as hard-working, warm-hearted, earnest seekers of the truths of this message as are to be found in any school. This plan of combined study and practical work affords the student the splendid advantage of gaining a practical experience while securing the necessary literary and scientific qualifications. This method develops efficient workers in a short time.

Paris is a modern, progressive city of nearly three million people. Naturally the average Parisian does not manifest an interest in religious worship, nor care for religious reading, preferring the light, fascinating novel to religious journals. Before beginning our work, the idea prevailed that papers could not be sold in Paris. However, this has now been proved to be a false theory. The sales are not large. The students spend about two hours each day with the papers, and generally average from five to ten copies

for that time. Occasionally some sell from fifteen to twenty. They often have invitations to explain the Scriptures.

A short time ago notice was given in the Paris papers that forty thousand Breton fishermen of Northwest France were in a starving condition. Aid was asked. The subject was discussed in the school; it was decided to lay aside the studies to solicit aid from the people, and at the same time sell the papers, the entire price of which was to be given to that suffering people. That two days' effort was closed by a public missionary service. A representative of a leading journal, which was receiving and forwarding the funds thus collected, was present by invitation to receive the result of the effort. A brief paragraph appeared in the journal the next morning, giving our name and address as promoters of a good work. This it is hoped will carry weight with the police. Several times some of the boys have had rather embarrassing experiences in their efforts to convince the police of the honesty of their reports as to address and work. Since then no one has been disturbed.

The evening meetings and services have also given tangible results. A few have accepted the truth. One of them is a young man from South America. His former life of dissipation forced him to leave home for medical attendance. Hearing of the sanitarium at Basel, he went there for treatment, and received much benefit. Before returning home he came to Paris. Instead of attending theaters, etc., as it was thought he would do, he took lodging with a quiet family, and became quite a regular attendant at our evening meetings. Time passed; his day to leave Paris was fixed, but for some reason he did not leave. The next Sabbath he came to the service following the Sabbath-school, and gave himself into the Master's keeping. He is now at the school, seeking further instruction in the truths of the Bible. Thus the Spirit works upon the hearts of men.

The outlook for results from aggressive work in the French field is good. It is true that this country has rested long under the shadow of sin. However, notwithstanding that fact, the time has now come for light to shine forth. It must; for "where sin abounded, grace did much more abound." B. L. MORSE.

Texas

I HAVE just closed a meeting six miles south of Marietta, where a Sabbath-school with twenty-six members was organized. This is the best place I know of for our isolated brethren who wish to buy a home cheap, where they can send their children to a church school. Land can be bought with cash or on time, and is worth from three dollars to eight dollars an acre, owing to improvements and quality. It is adapted to corn and cotton and to all kinds of vegetables, as well as to fruit, especially berries, plums, peaches, and pears. Apples do fairly well if properly cared for. This is a timbered country, and some places have very fine range for stock. The rail-

road is from six to fifteen miles distant, but a new one is expected to be put through soon.

We have a good church school at Marietta, and one at Avinger; and these brethren south of Marietta expect to start one, but they need help to run a school. Any one wishing to come to this place may secure further information by addressing D. H. Day, Cusseta, Tex.; or Ed. Hancock, Marietta, Tex.; or Steve Penly, Avinger, Tex.

E. B. HOPKINS.

In British Guiana

WE have had three mission fields in operation round the east waters of the Caribbean Sea. The Lesser Antilles, that string of little islands bent like a bow between the Atlantic and the Caribbean, formed one field; Trinidad, another; with British Guiana, on the mainland of South America, as the third. At our general meeting, appointed in Trinidad, it was proposed to consider uniting all these fields under one conference organization.

After a Sabbath and Sunday in Trinidad, and before the general meeting, Brother Haysmer and I went across to British Guiana to counsel with the brethren as to their work and its relation to the new organization. Brother and Sister Morrow had been compelled to leave the field on account of Sister Morrow's health, and were in Bermuda. But we found Brother Babcock well, and of good courage.

The day after arrival we held our first meeting with the church on the island of Leguan, about forty miles from Georgetown, in the vast delta of the Essequibo River. Our people have a little meeting hall on the high road, by the Waterloo sugar estate. The highway is really one continuous village, a large proportion of the dwellings being coolie houses, the East Indian coolies having been imported by the thousand to work the sugar plantations.

We had a good meeting here. The brethren and sisters of Leguan were as appreciative listeners to the story of our work and its soon-coming triumph as will be found anywhere. Simple toilers as they are, it was plainly to be seen that they love this truth. Brother Hyder, a native of India, has been working among his own people on the plantations. Quite a number of East Indians attended the meeting.

On Sabbath and Sunday we held a general meeting in Georgetown, the capital city. Our meetings were held in their new chapel, a neat building, almost completed. It seats about two hundred when crowded, and on Sunday evening, and at a Tuesday evening service also, the public more than filled the available space. This building has been greatly needed in Georgetown. The brethren expect to dedicate it entirely free from debt. During the meetings Brother Phillip Giddings, a native of Guiana, was ordained to the ministry.

The larger population of British Guiana is along the coast line between Georgetown and New Amsterdam, across the Berbice River. It was planned to take up a vigorous campaign, from village to village along the coast, with tent and halls, to let all the people in these districts hear the truth if they will. It will not take long to stir the coast and reach the larger proportion of the people. Our brethren in Guiana

are ready heartily to join us in the effort quickly to carry the warning message to all, and so prepare the way for the finishing of the work.

We spent one day in New Amsterdam, and had a meeting with the church. Here we met members of the church on Canje Creek, about two days' journey by boat from New Amsterdam. The story of this company is an interesting one. A Brother Danil, from New Amsterdam, went into the Canje Creek region to gather certain medicinal barks, for shipment to London. While working, he taught the truth to the people of the village. A number accepted it; and as those first embracing it have been missionaries, they now have a company of about fifty, and expect still to continue growing.

So, too, the truth has been carried into the interior, in the Essequibo district, where it has borne fruit among the Indians, the Arawaks, descendants of the aborigines who welcomed Columbus and the Spanish discoverers to the new world.

We met also at New Amsterdam a young brother who has been canvassing in Paramaribo, Dutch Guiana. We have one church in Dutch Guiana, near the Berbice border. Thus a foothold has been gained in the Dutch province, and our brethren are hopeful of good results in the work. Publications may be handled in English and Dutch. The vernacular of the people, however, is a mixture called the "taki-taki," in which we should soon have leaflets. It is a joy to see the truth pushing into these out-of-the-way corners of the earth; for, while the population is small, and these lands lie outside of the main lines of commerce and political influence, the people must be reached by this message that is to go to every people and tongue.

Everywhere the believers in Guiana were in favor of uniting with the entire East Caribbean field in one conference organization. The nature of the fields is so similar that we all believe it will be a source of strength to join all together as one.

As in all the West Indies, sugar making is the great industry in the Guianas. The low price of sugar has struck the planters a hard blow for years past. On all sides one may see factories fallen into disuse and decay. The tendency has been for the smaller estates to go into the hands of the larger. Now there is a prospect of a revival of the sugar industry, and better times are expected.

W. A. SPICER.

Havana, Cuba.

Jamaica

MONTGO BAY.—I praise God that it was my privilege to come to Jamaica. I feel a deep burden for the work here, and have formed such an attachment for the people as I never felt for any people before.

Brethren Beckner and Linton and I began a tent effort here Sunday night. At least two hundred and fifty were present at the first meeting, and the attendance has been about the same each evening since.

One thing we need is a good tent with comfortable seats. The twenty by thirty foot tents in use are not large enough, if they were in good condition, to command the respect of the public in towns and cities.

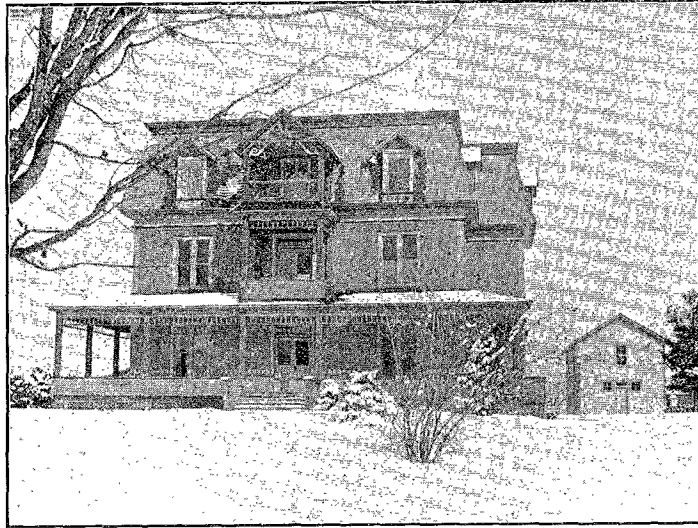
We are planning, if possible, to visit every family in this vicinity, and by inviting them to the meetings, holding Bible readings, or introducing our literature, leave them no excuse for claiming ignorance of the blessed present truth. We desire an interest in your prayers, that the Lord may use us to his honor and glory in this place.

J. A. STRICKLAND.

To Our Brethren in America

CALLS for help are continually coming from different places in the great harvest field, and the liberal response on the part of our people shows their interest in the world-wide message.

A few weeks ago England made a call for help to buy a sanitarium, and now Canada comes with a like plea, though



THE SANITARIUM NEAR MONTREAL

on a smaller scale. For some time the question of a sanitarium in Canada has been agitated, and this winter an opening has presented itself in a small city, Knowlton, Quebec, about seventy-five miles east of Montreal. Knowlton is pleasantly located at the end of Broome Lake, a beautiful body of water about six miles long and three miles wide, surrounded by fine mountain scenery. The city is supplied with an abundance of pure water from mountain springs. On the shores of the lake are the summer residences of many of the wealthy people of Montreal and other large cities, a testimony to the railroad facilities and climatic advantages of this place.

There has been found a piece of property there, a three-story hotel building of thirty rooms, comprising large parlors, dining-rooms, bedrooms, etc., such as are usually found in modern buildings for such purposes; a good barn 40 x 40 ft., and a two-story hall 20 x 50 ft., the upper story of which has been finished off into bedrooms, pleasantly located on one acre of ground, well laid out, with shade and fruit trees, making a beautiful place for a sanitarium. This property is said to have cost \$8,500 eight years ago, when the buildings were put up. After careful and prayerful consideration, the Quebec Conference purchased the property for \$2,800, about one third of its estimated cost, and holds it for sanitarium purposes.

We are now in need of two thousand dollars to fit up, equip, and furnish the building, buy a team, buggy, wagon, etc., to begin work.

The accompanying illustration gives a front view of the building, but does not show the rear, where are located the kitchen, laundry, wood-shed, and a large brick oven.

Two thousand dollars is not a large sum to raise, and if all will give a little, the money will be easily supplied, and much appreciated, and no one will be the worse off. In view of this needy field and the worthy enterprise, we present the matter to our people through the REVIEW AND HERALD, and ask that an offering be made by all the churches for the sanitarium in Canada.

Some of the leading physicians in Montreal have been talked with in reference to the enterprise, and it has been their opinion, as well as that of other prominent business men in Montreal, that it will supply a long-felt need in this part of the field.

We trust that our people will all feel an interest in this enterprise, and give something. Let the church forward the money at once to the State treasurer, who will forward it to S. D. Hartwell, Treasurer of Canadian Union Conference, 4230 St. Catherine St., Montreal, Canada, specifying what it is for. We would like to have the money reach

us by May 1 if possible, so the building can be furnished and ready to open by June 1.

Thanking you all in advance for your liberal offerings and your interest in the work in Canada, I am

Yours in the Master's work,

W. H. THURSTON,

President Canadian Union Conference.

Central America

BELIZE.—Outside of Belize there is an increasing interest to hear the truth, but I am unable to spend the time that a series of meetings would require. There is an urgent demand also for a good physician on the islands. I feel anxious that one of our people shall fill the call.

Our work in Belize is growing in importance. Others are becoming interested, and our congregations are increasing so that we hardly have room to accommodate all who come.

Several weeks ago I met a young man who is a teacher and preacher at the station about two days' journey up the Belize River. He came down for his yearly examination. He is an intelligent young man, but was very prejudiced, saying frankly that he thought that all our people cared for was to argue on the Sabbath question. I invited him home with me, and succeeded in putting a copy of "Christ's Object Lessons" into his hands. The next day he came again while I was away, and had a long talk with Mrs. Goodrich. A few days ago I received a letter from him, in which he says:—

"I am glad to tell you that I do not regret purchasing the book you showed me. I am studying it carefully. 'The Wedding Garment' has enlightened my mind very much. I am now studying 'The Talents.' Last Sunday I spoke on that subject. . . . That book is to me a storehouse of truth. For some time to come, I shall be able to draw from it supplies for the services. I am greatly concerned in regard to the world's position to-day with reference to Christ's second coming. Have you anything that will fully explain it to me from the Scriptures? Also, I want something that will fit me to talk with my friends in regard to the Sabbath. Possibly they will be more or less against me should I decide to observe the seventh day."

I wrote him an encouraging letter, and sent him some tracts on the Sabbath and on Matthew 24. I hope soon to see this dear brother preaching the third angel's message. I thank God for "Christ's Object Lessons." I believe that we have no other book so well fitted to reach the hearts of the people. Surely, the Spirit that is able to lead into all truth, is in it. This man has invited me to come and hold meetings in his neighborhood, which I shall do as soon as I can.

What we need most in this field for next year is two men for Spanish Honduras, who can acquire the Spanish language and sell books and papers in the largest cities. We will follow up their work with ministerial labor when it becomes necessary. Then we need as many men to help here in the Bay Islands. I have much more than I can possibly do alone. But if you can not do all that we ask, send the canvassers for the Spanish field. It is high time we were working for these people.

I do pray that at the General Conference you may have a pouring out of God's Holy Spirit in such measure as we have never yet experienced, that we may have a better fitting up for service that may cut short in righteousness the work we have to do. H. C. GOODRICH.

Indiana

CONNERSVILLE.—A few years ago, through reading-matter and the efforts of the Indiana Conference, some accepted the truth at Connersville, Ind. About two years ago Brother R. H. Sparks began work in that city, which is a wealthy one in southeastern Indiana. About the same time Brother D. McDougal moved into the city, and established treatment rooms. The earnest, faithful labors of these brethren in behalf of the truth won the respect and confidence of the people, and in due time their efforts bore fruit. A lady by the name of Mrs. Anna M. Kessler fully

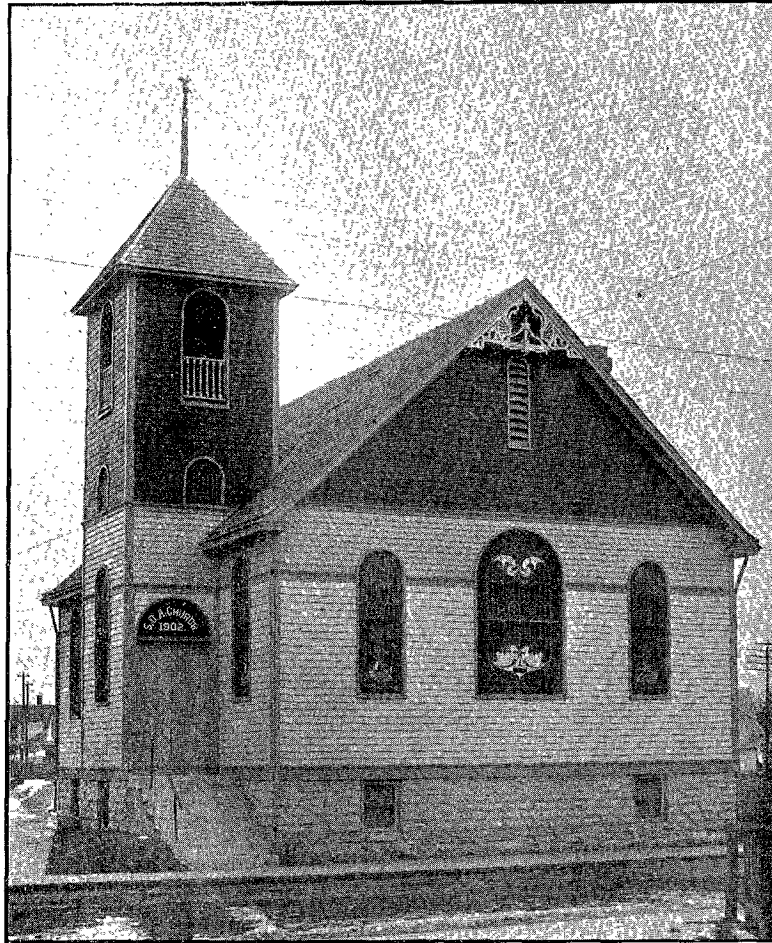
accepted the faith, and has used her means quite liberally in sustaining the work. A few others have identified themselves with the truth, until at the present time there is a church membership in the city of twenty-five.

Feeling the necessity of a meeting place, they put forth efforts to erect a church of their own. Sister Kessler donated two hundred and fifty dollars and the lot on which the church stands. The church has cost nearly two thousand dollars. Citizens possessing means told our brethren that if they would build a church near the center of the city, which would be respectable and convenient to themselves, and an ornament to the town, they would aid; and they have contributed the greater part of the means which has built the church, and furnished the same. It stands nearly free from debt to-day. About two hundred

as it rained most of the time, yet the congregation was a large one. Had it been pleasant, it is probable the house could not have seated the people. The Connersville *Courier* of March 12, gave two columns to an account of the dedication and the history of our people, with pictures of Elder James White as the founder of the denomination, and of the church building, which appears in connection with this report. As we presented the truths to the people, they listened attentively, and seemingly with much interest. An interest is awakening throughout the city, in reference to the subjects of the soon coming of the Saviour and the health and temperance reform. Brethren Miller and Harris have continued the meetings since the dedication, and they are well attended by an intelligent class of people.

The large memorial window which is noticeable in the illustration, is a fine one, having beneath the large white figure an inscription reading thus: "In memory of Elder James White." These windows were put in by a window manufacturing company in the city. The stone steps were put in by a Connersville company, and the stones composing the foundation of the church were drawn fifty miles, and one half the freight was rebated as a present to the church, by the company; and all who furnished material for the church seemed to compete with one another to see who could do the most.

We trust that the work which is being carried on there at the present time may be abundantly blessed of the Lord, and that such souls as shall be saved may be added to the church. All over Indiana, as everywhere in all the large cities, honest souls are waiting for truth. And honest souls will accept it, if only those who have already accepted it will become acquainted with the field and press the work forward, cheerfully rendering the assistance needed at this time. We are glad to see these churches go up in the various large cities; for every one stands as a memorial to the truth that will save the people. S. H. LANE.



THE CHURCH AT CONNERSVILLE, IND.

dollars has been raised at and since the dedication, and the brethren feel sure that in a few weeks the last dollar will be paid, as the leading citizens have declared that they will aid in freeing it from debt.

The newspapers have been very friendly, giving our people column after column of space devoted to a history of our work.

On the day of the dedication, March 8, the weather was very unfavorable. We began meetings on Friday evening, March 6, and Brother Godsmark, of Louisville, Ky., and Brother R. H. Sparks and Brother A. L. Miller, of Indianapolis, Ind., were in attendance. The railroad company gave reduced fare from Indianapolis, and about a score of our friends from that city were in attendance, and aided much in the singing. The weather was certainly unfavorable,

fully rendering the assistance needed at this time. We are glad to see these churches go up in the various large cities; for every one stands as a memorial to the truth that will save the people. S. H. LANE.

Montana

THE following stirring report comes from Brethren R. D. Quinn, L. A. Gibson, and Charles Rider, who have been holding meetings at Rockvale. We copy it from the *Montana Bivouac*:—

"We arrived here January 13, and immediately began meetings in the Hobbs schoolhouse, situated in the center of the Rock Creek valley. At the opening meeting, forty were in attendance; the second night sixty; and the third, one hundred. The attendance rap-

idly increased until fully one hundred and sixty crowded into the small room.

"It soon became necessary for people to bring chairs, boxes, and boards from their homes in order to secure seats. So intense has been the interest to hear the message, that people have come an hour and a half before meeting in order to secure seats, some feeling compelled to go home after driving miles because they could not find comfortable standing room. The country has been shaken for miles around, people having come from neighboring towns and as far as ten miles by team. We are now in the days to which we have long looked forward, when thousands would eagerly listen to this advent message, and be gathered out from the world and the fallen churches to take their stand with those who are keeping all the commandments of God. Great power has attended the effort here, and all are now deciding their eternal destiny. At this writing twenty-six have begun to keep the Sabbath, and still others are interested, and seem not far from the kingdom. The dragon has not been asleep by any means, but 'they that be with us are more than they that be with them.'

"It means something to wage this aggressive warfare in these days; but when we learn that the efficiency of our labor depends upon the application of the truth to the heart by the Holy Spirit, rather than by might or power, self is taken out of the way, and God is given a chance to work. The Holy Spirit is poured out, men and women are drawn by an unseen power, and they come eagerly to hear the word of God preached, for they report 'that God is in you of a truth.'"

Cumberland Conference

FOLLOWING the annual meeting of the Cumberland Conference, there was held a meeting of the conference executive committee at Chattanooga, Tenn., Monday, January 19. At this meeting all except one of the seven members were present. The meeting was a precious season. Time was taken to seek the Lord for wisdom to guide in counsel. The Lord has said, "Be ye clean that bear the vessels of the Lord," and all felt that our first step in starting out on the conference year was to obtain the proper nearness to the One whose servants we are.

The work throughout our conference was fully discussed with the greatest of Christian love and harmony. No one had a discordant note to raise. Just as fully as it was possible the work for the coming year was planned, the needs of the field being looked into, and plans laid to meet these needs.

The first important consideration was to provide a strong corps of field workers for the Tennessee portion of our conference. We feel that the Lord would be pleased to have two strong, devoted laborers enter this section with a tent, and use every possible means within reach to raise up a strong company of Sabbath-keepers.

In accordance with this idea it was decided to ask Elder W. C. Wales to move his family to this part of the conference, and to unite with Elder Geo. W. Wells in vigorous, aggressive work for the Master in the salvation of precious souls. Brother J. W. Franklin was also asked to return to his work of taking subscriptions for our papers, selling books, and

doing Bible work, a kind of work in which he has been very successful in days gone by. Some one of these workers will probably locate in Knoxville to help build up the work there when not out in actual field labor.

Brethren Wells and Cole now have their homes at Sanford, where Sister Maud Dortch, besides conducting a successful church school, is doing considerable Bible work. With these three workers at Sanford, Brother M. H. Johnston with his growing health food bakery at Chattanooga, our most excellent schools and sanitarium at Graysville, and a good spirit of hope and courage springing up all over this portion of the field, we look for good results in the near future. It is planned to hold a camp-meeting in the Tennessee portion of our conference the coming summer.

The Kentucky field was by no means neglected at this conference. Brother E. L. Sanford was invited to go with his family to Lexington, where he will make his home, and he and his family will do all they can to build up the cause of truth in this region. We are planning to have him pitch his tent somewhere on the borders of this blue-grass section, and hold up the standard of present truth here in eastern Kentucky. It will seem good to have a tent running in Kentucky once more, and our people in this part of the field are feeling the impulse of the new life that the arrangements that are being made are bringing in.

In order that I may be free to spend the greater portion of my time among the churches and companies, it has been arranged to have Brother E. W. Carey remove with the tract society to Louisville, where he will not only look after the tract work, but also take an interest in the building up of the work in this great city. The change of address of the tract society will be announced as soon as it can be settled upon.

The work in Kentucky is prospering. Our Louisville Sanitarium, 224 West Broadway, is doing most excellent work. Both our Louisville churches are full of hope, and something is being done. Brother Osborne sends in encouraging reports from Covington, and Brother John W. Steine is doing a good work in Moberly, Madison County.

Brother V. O. Cole, in connection with Brother A. F. Harrison, has been spending some time in eastern Kentucky, reviving the interest in the canvassing work. We are glad to see this, for nothing so brings real life into the soul as to get out and do something for the Lord. When we impart to others the precious rays of truth that have done our own souls so much good, then, and not until then, we receive our richest blessings. The sale of "Christ's Object Lessons" has been a real blessing to every one of our people who has taken hold of it in the fear of the Lord. First, let the soul be filled with the precious things the book contains for you, and then you can tell it to others; but if you merely try to sell it as you would some article of merchandise, then you will fail, and find leanness and discouragement awaiting you at every door. Tell the simple story of what the book has actually done for you, and others will want the same precious experience. O. C. GODSMARK,
President Cumberland Conference.

"NEVER can the heart be lonely,
If it seek a lonelier still."

Worth Considering

A SISTER writing from the State of Massachusetts says, "I have been deeply interested in an article on church schools, which appeared in a recent number of *The Advocate*." She then asks this pertinent question: "Would it not be well to impress upon our ministers and Bible workers the importance of placing *The Advocate* in every family in our churches?" She then adds, "When they do this, I think we shall see church schools started all over the country. With us *The Advocate* is taken for the Sabbath-school teachers only. The rest of our church-members feel that it is not a paper for them. I remember that at one time a minister came to our home village, and held a meeting with the Sabbath-school workers. He told them that if they could not afford to pay for *The Advocate*, he would arrange for them to receive it. I think all subscribed for it. Before that they did not sense the importance of having the journal. All they needed was to have the subject presented to them.

"I know of mothers who have been praying for years that their children might have Christian training other than that which they get in their home. In many homes the father is not a Christian, and his influence does much to counteract the teaching of the mother. O, how much such children need to be in a Christian school! I have watched the effect of the schools of the world upon children. They soon lose their interest in the Sabbath-school, and drift out of the truth entirely. I have often said that if those children could have the influence of a Christian school, their future lives would be entirely different. There are many of our people who have no children, but who have means, while there are others who have large families to support, and little with which to meet their expenses. If those who have means could only have their attention called to the needs of the children of these other families, I am sure they would help them. This subject must be given prominence. Those mothers' prayers must be answered, and the children must be saved."

Such letters appeal strongly to me. Others have thought these same thoughts although they may not have put them on paper. When will every child have Christian school privileges? Until all the children are in training for Christ, how can the world be warned? Until the gospel is preached to every kindred, Christ can not come. Then so long as we delay to provide schools for our children, just so long are we postponing the coming of the Saviour.

M. BESSIE DE GRAW.

Field Notes

At Oakdale, Neb., five persons have accepted the message of present truth under the labors of Brethren J. J. Graf and B. M. Garton.

BROTHER C. T. ADAMS reports the conversion to the truth of two ladies at Cresco, Iowa, one of whom had previously made no profession of religion.

THE church at De Queen, Ark., has been reorganized, seven new members having been added, and new officers elected to supply vacancies caused by removals.

A NEW church building is nearly completed at Fredericton, New Brunswick, and will be dedicated about June 1. In connection with the dedication will be held the first annual session of the Maritime Conference.

A CHURCH of nine members was recently organized at Hopewell, Ore. This is a result of the tent meetings held last summer by Brethren C. J. Cole and J. W. Clark, Brother Cole remaining after the tent season to complete the work.

BROTHER AND SISTER J. E. BOND are laboring in Flagstaff, Ariz., and are meeting with omens of success, three or four having thus far been led to take a stand for the truth. A course of tent meetings will be held there when the weather becomes favorable.

AT Faulkner, O. T., ten conversions to the truth have resulted from the labors of Brother J. R. Bagby, and it is expected that a church of about thirty members will be organized immediately after the General Conference. A Sabbath-school of twenty-two members has been in progress for several weeks.

BROTHER J. W. HICKS is at work among the people at Locust Branch, in the mountain region of eastern Kentucky. He finds these mountain people very willing to receive him and to listen to the truths of the third angel's message, and says that he has more hopes of conversions among them than he has had of any other people among whom he has labored.

Current Mention

— Severe earthquake shocks are alarming residents of the island of Dominica, in the British West Indies.

— March 18 was one of unusual heat for that date in Iowa, Wisconsin, and Kentucky, while in Colorado, Utah, and Wyoming, the day was marked by a blizzard of unusual severity.

— A very heavy snow-storm prevailing over parts of England, with rain and hail elsewhere in the United Kingdom, causing floods and great damage to property, was reported March 18.

— A war on ritualism has been begun in the British Parliament, by the introduction of a bill which will enable the civil courts to punish Church of England priests on complaints by laymen.

— A mob of two hundred whitecaps has undertaken to regenerate society in northwestern Ohio, their attention being directed chiefly to wife beaters, who are disciplined by flogging, or by the use of tar and feathers.

— The pope's benediction pronounced in St. Peter's church, March 3, was taken upon a phonograph, and cylinders for reproducing the pope's voice are to be made and furnished to those willing to pay for them.

— Prof. Hans Molisch, of Prague, Bohemia, claims to have invented a lamp which derives its light from bacteria, these being placed in a lining of saltpeter and gelatine on the inside of a glass jar. The light fades after some days of exposure, and the bacteria must be re-

newed. The light is cold, and such a lamp would be an improvement on any safety lamp now in use.

— Several explosions in the Cardiff mines near Pontiac, Ill., March 12, 15, 16, caused the death of nine workmen, and the suspension of work in the mine, which will be flooded. The cause of the explosions is a mystery.

— News has been received of a hurricane and tidal wave which devastated Tuamotu island and some others in the Pearl group, January 14-16. About 600 persons are said to have been drowned, and the property loss amounts to \$500,000.

— The wealth of the trusts in the United States, says the *Chicago Tribune*, is shown by the issue of \$9,000,000,000 in securities since 1896; the total of their wealth, including railway issues, being \$25,400,000,000. The country's entire wealth is estimated at \$94,300,000,000.

— An anti-trust bill which is now before the Texas Legislature is strongly opposed by the union labor element of that State, because the bill contains sections which will prohibit labor unions from interfering with non-union men who are seeking to obtain employment on terms suitable to themselves.

— A culture tube containing 18,000,000 virulent diphtheria germs, inclosed in a small box, was lost in the streets of Medford, Mass., recently, and citizens of that place are now fearful of an epidemic through the finding and opening of the box by some child or person unacquainted with the nature of its contents.

— The Indiana State anti-saloon league, assisted by the National W. C. T. U., has begun a systematic and comprehensive warfare on the saloons in that State. At Kokomo thirteen of the principal saloons have been closed, and in the whole State about two hundred, under legal measures instituted by the league.

— The Panama canal treaty with Colombia was ratified by the United States Senate, March 17, and the construction of the interoceanic waterway across the isthmus now seems assured. A payment of \$40,000,000 on the canal to the Colombian government and the French company who began the great enterprise, is due in sixty days.

— A crisis is predicted to occur in the capitals of Bulgaria and Serbia at the end of the present month, as it is believed the impatience of the Bulgarians over the delay of the promised reforms can not be much longer restrained. Were the restraining pressure exerted by Russia and Austria removed for a single week, an outbreak of war would be the result.

— The coal strike commission has at last completed its report, and has submitted the same to President Roosevelt, by whom it will be made public, March 21. It is a voluminous report, covering all phases of the controversy to which it relates, and is indorsed by all members of the commission. Both miners and mine owners have agreed to abide by the decisions of the commission.

— Russian commercial and political activity in northern Persia is causing grave concern in England, and the government is considering the problem of increasing the fighting strength of the army. Lord Kitchener has telegraphed

the English war secretary that no reduction in the heavy army estimates must be permitted in view of the gravity of the situation on the Indian frontier.

— Protestants and Catholics at Freehold, N. J., were opposed to each other at the polls, March 17, over the question of the appropriation of money for the benefit of the high school in that place. The Catholics have a parochial school, and opposed the giving of money to the public school. The Protestants were at first taken by surprise, but rallied their forces and won the election.

— A revolution is reported to have broken out in Portugal. The city of Coimbra is the seat of the disturbance. The Portuguese government has forbidden the sending out of news regarding the rioting, but it is known that the tax collectors have fled, and that the authority of the government is not recognized. The trouble began with an order to stall holders in the market at Coimbra to renew their licenses, which they refused to do.

— A recent dispatch from Stockholm, the Swedish capital, speaks of the probability of war between the Scandinavian countries and Russia. "With their fingers on the trigger of war, Sweden and Norway stand to-day," it says, "ready at any moment to give combat to Russia—their joint foe." It is stated that if war is to come, it will probably be this spring, but it remains for Russia to make the first move. Russia fears that Sweden may come to the aid of Finland, which was at one time under Swedish control.

— The kaiser, according to an impression which prevails in some European countries, has a covetous eye on Holland, and is only waiting a favorable opportunity to annex that country to Germany. France, it is said, would in that event be placated by the privilege of annexing Belgium, and it is not believed that England would interfere. A London dispatch says: "Confidence in the treaty obligations which guarantee the independence of Holland and Belgium has fallen to a low ebb, a fact which in itself is highly significant of the condition of international honor in Europe at the present moment."

— Much discussion has been caused throughout this country and Europe by a decree issued by the czar, March 12, providing that there shall be religious freedom throughout the Russian dominions, establishing a degree of local self-government, and making concessions to village communities. The general opinion expressed is that the decree promises more on its face than will be realized in practice, owing to the opposition which the measure will undoubtedly have from the Russian orthodox church. It is pointed out that the czar has personal reasons for being interested in securing such reforms, since he "is in the position of a man strapped upon the safety valve of popular discontent." It is not believed, however, that the resources of a single will, even that of the czar, can suffice to carry into effect such reforms against the opposition of the Russian official class, which by inertia alone might block the whole plan. Without political emancipation, attempted reforms are declared to be in vain. No one, however, seems to question the sincerity of the czar.

—The old Pennsylvania "blue laws" enacted in 1794, prohibiting worldly employment on Sundays, have been recently invoked in Philadelphia against several newspapers and ice-cream companies, the object being, it is said, to secure the repeal of the law by making a test case involving the question of its constitutionality. Pennsylvania has several times tried to shake off this blue-law incubus, but the advocates of Sunday laws have each time succeeded in blocking the way and forcing the State to retain this trademark of church and state union.

—A very serious situation in and around Memphis, Tenn., has been caused by the Mississippi floods of this month, which at that place have exceeded all previous records. The town of Marion, Ark., was entirely cut off and surrounded by water for several days, and several hundred persons were left without means of communication with the country around them. The St. Francis valley was turned into a sea of water, and the loss of live stock was very great. A break in the Bougere levee, in Concordia parish, Mississippi, subjected the country behind it to the flood. Several bodies of drowned persons were picked up near Memphis.

—Meat-eating residents of North Hudson, N. Y., have no doubt read with interest a press item going the rounds in that vicinity, stating how the meat dealers there have of late been enabled to make their business more profitable. It seems that the Erie Railway employees have been in the habit of throwing from their cars at Weehawken the carcasses of sheep which had died in transit, and these have been picked up by the butchers, and hung up for sale in their markets. The Hudson County board of health has now begun an action against the railway company for violation of the health laws in throwing the sheep from their trains.

—The Chicago Methodist Social Union, representing the Methodist churches in Cook County, Ill., gave a banquet at the Auditorium hotel, March 12. Five "Methodist governors" were invited to the banquet, says the Chicago *Tribune*, and in connection with this it is stated that President Gilbert, of the union, boasts that "the Methodists can claim more governors of States than can any other denomination." He believes that "we have a majority of the governors of the Middle West." Governor Yates, of Illinois, spoke at the banquet on "Illinois Methodism;" and Bishop Fitzgerald discussed the topic, "Methodism and the St. Louis Fair." All this plainly ignores the fact that American principles of government recognize no connection whatever between the church and the state, thus wholly separating the title "governor" from any religious creed or church connection. The tendency to set aside these priceless principles of government shows itself in many places and in many ways.

—The following words from a Buffalo clergyman, Rev. George Whitman, referring to the Burdick murder case in that city, which resulted from conditions prevalent in high society, show how the minds of men are being impressed with these signs of the end: "Recent events in our city have revealed the gay, irreligious life which many of our more prosperous people live. There is a growing

godlessness among many well-to-do persons. The type of depravity among persons in the higher circles is often worse than in the slums of the city. This gay, godless way of living often manifests itself in what is spoken of as club life. I admit that clubs differ in their aims, but I believe that that which is mechanically called club life is opposed to the interests of the individual, the church, and the nation. A murder is committed in our city, and two divorce cases are revealed. These have some relation to the club life. America is fast following in the steps of the old Roman empire. The home is despised, children are an encumbrance, a poodle dog is of more value than a baby. Wealth and pride consume the life blood of the nation, and aristocratic weaknesses sap our democratic vigor."



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Feb. 23, 1903, is \$52,067.

| NAME | AMOUNT |
|--------------------------------------|---------|
| Emma Stiles..... | \$ 3 00 |
| D. A. Hoenes..... | 2 00 |
| A friend..... | 2 57 |
| Mr. & Mrs. A. H. Shafer..... | 2 00 |
| George Chilton..... | 1 00 |
| Mary Staley..... | 5 00 |
| Mrs. Frances Eli..... | 1 00 |
| Mrs. Fannie Heilier..... | 1 00 |
| Cora Jackson..... | 25 |
| P. Peterson..... | 6 00 |
| Mrs. L. M. Shiner..... | 3 50 |
| Mary Barber..... | 1 00 |
| L. H. Wetherill..... | 2 00 |
| A. L. Whittamore..... | 2 00 |
| John Bratley..... | 10 00 |
| Mrs. Jahanna Dunke..... | 1 00 |
| I. C. Sultz..... | 50 |
| Mrs. Emmie Mead..... | 2 00 |
| Mrs. C. C. Philips..... | 2 00 |
| Pottersville (Mich.) church..... | 10 00 |
| Florence V. Shaw..... | 1 00 |
| Mary Williams..... | 1 50 |
| J. & M. Hinderdinger..... | 2 00 |
| G. C. Bessette & Theo. Stringer..... | 10 00 |
| A friend (Cal.)..... | 10 00 |
| Annie Tucker..... | 50 |
| W. Leininger..... | 10 00 |
| Mrs. Marie Robertson..... | 5 00 |
| Florence Welty..... | 5 00 |
| L. O. & Viola Johnson..... | 3 00 |
| E. M. Pearce..... | 24 00 |
| Mrs. A. Lawson..... | 1 00 |
| J. McMillan & Mrs. Barnes..... | 6 00 |
| Otto Johnson..... | 10 00 |
| Mrs. Elizabeth Smith..... | 1 00 |
| Mrs. Luther Langdon..... | 2 00 |
| Mrs. Clara Hutchinson..... | 5 00 |
| Nellie E. Hill..... | 25 |
| F. W. Proctor..... | 1 00 |
| Mrs. May Hangley..... | 1 00 |
| A friend (Mass.)..... | 25 00 |
| H. A. Washburn..... | 1 00 |
| G. W. Stillson..... | 50 |
| W. H. Bennett..... | 6 00 |
| Mrs. E. Farquhar..... | 1 00 |
| O. Trueman..... | 5 00 |
| W. J. Swain..... | 25 |
| J. C. Borden..... | 2 00 |
| Will Veon..... | 2 50 |
| Mrs. W. P. Allen..... | 1 00 |
| Milton Ouerman..... | 5 00 |
| O. T. Tract Society..... | 7 00 |
| H. E. Miller..... | 5 00 |
| Mrs. A. N. Druillard..... | 1 00 |
| Donation..... | 1 00 |
| Mrs. Ellen Powelson..... | 5 00 |
| Lydia Kellogg..... | 1 00 |
| Elizabeth McConnell..... | 2 00 |
| C. S. Rice..... | 5 00 |



Money Received on the Missionary Acre Fund

Total cash received on the Missionary Acre Fund previously reported, \$2,076.89.

| NAME | AMOUNT |
|-----------------------------------------|---------|
| College View S. S., per Mrs. J. S. Hart | \$ 9 10 |
| Lisbon Myers..... | 1 25 |
| Mt. Pleasant church..... | 1 00 |
| Henry Wall..... | 6 75 |
| Anna Isaac..... | 9 15 |
| C. Voth..... | 2 00 |
| J. Reicherb..... | 2 00 |
| South Dakota Tract Society..... | 8 75 |
| H. C. Otter..... | 5 00 |
| Roberta L. Andrews..... | 2 00 |
| Gordon Andrews..... | 4 00 |
| D. B. & Mrs. Welch..... | 1 00 |
| B. R. Nordyke..... | 7 00 |
| Edith Cornforth..... | 1 00 |
| E. I. Beebe..... | 20 25 |
| Mrs. E. A. Mitcheltree..... | 2 50 |
| H. P. Barrows..... | 25 00 |
| Mrs. J. Bignel..... | 59 |
| A. Alborg..... | 50 |
| Mary Hopper..... | 25 |
| A. Christiansen..... | 1 00 |
| Ella Nesmith..... | 5 00 |
| A friend..... | 1 00 |
| A friend..... | 1 00 |
| A friend..... | 1 00 |
| A friend..... | 1 00 |
| A friend..... | 1 00 |
| A friend..... | 1 00 |
| E. L. Burman..... | 2 00 |
| Mrs. J. Gunderson..... | 1 00 |
| J. M. Erickson..... | 1 00 |
| Albert Stratton..... | 10 00 |
| Mrs. N. D. Jones..... | 1 30 |
| Archie Smith..... | 1 00 |
| E. W. Stratton..... | 1 00 |
| N. W. Allee..... | 5 00 |
| B. A. Hansen..... | 1 00 |
| Christena Huget..... | 2 00 |
| Mae Johnson..... | 1 00 |
| J. T. Roderick..... | 1 00 |
| Mrs. K. Hoffman..... | 50 |
| A friend..... | 1 00 |
| Mrs. S. Belyea..... | 1 00 |
| A. Heibert..... | 25 |
| J. Wentland..... | 5 00 |
| John Wentland..... | 50 |
| Clare Rider..... | 10 00 |
| A. Karlson..... | 1 00 |
| I. Heinrichsen..... | 1 00 |
| C. J. Rider..... | 10 00 |
| A friend..... | 1 00 |
| Mrs. F. L. White..... | 2 00 |
| Carrington (N. D.) camp-meeting..... | 147 96 |
| J. L. Kay..... | 9 25 |
| Mrs. H. H. Haskell..... | 2 44 |
| Sarah Mott..... | 2 00 |
| Irwin Bros..... | 2 50 |
| Vergennes (Vt.) church..... | 18 00 |
| Walter Hyatt..... | 10 00 |
| Mrs. F. W. Erickson..... | 1 50 |
| S. E. Ransopher..... | 1 00 |
| Mrs. A. Carlson..... | 5 00 |
| Robt. Niles..... | 5 00 |
| Mrs. Minnie Manchester..... | 1 00 |
| Mary Northrup..... | 5 00 |
| Marius & Mrs. Christiansen..... | 5 13 |
| Martha Nelson..... | 1 00 |
| Grace Marvin..... | 2 00 |
| Allie Brown..... | 1 00 |
| E. A. Goss..... | 2 50 |
| Clara Sorensen..... | 50 |
| Levi Beebe..... | 10 00 |
| Susan Nolan..... | 1 00 |
| C. C. Johnson..... | 4 11 |
| John Halberg's children..... | 1 25 |
| M. Laughman..... | 25 |
| A. C. Allen..... | 4 20 |
| S. J. Nathie..... | 60 |
| J. M. Palmer..... | 1 00 |
| Mrs. Rose C. Mead (Africa)..... | 25 00 |
| A. P. & Mrs. Ruiter..... | 10 00 |
| J. D. & Mrs. Grines..... | 1 05 |
| Wis. Tract Society..... | 18 61 |
| Jas. & Gusie Mathews..... | 3 50 |
| H. C. Balsbaugh..... | 5 00 |
| Mrs. Alice Lawson..... | 5 00 |
| Mrs. L. G. Metcalf..... | 2 15 |

| | |
|--------------------------------------|-------|
| Mrs. A. S. Wakefield..... | 2 00 |
| John Wahrman..... | 27 51 |
| Mrs. Daniel Burdick..... | 1 50 |
| "V. L. H." (Vermont)..... | 1 00 |
| Mrs. A. C. Nichols..... | 10 00 |
| W. M. Adams..... | 1 00 |
| W. & Mary A. Brain..... | 1 00 |
| A. V. Pate..... | 25 |
| Mr. & Mrs. A. E. Boswick and Mabel.. | 4 60 |
| Lydia Austin..... | 2 00 |
| E. L. Chapman..... | 2 50 |
| V. G. Bryant..... | 5 00 |
| Anna Dan..... | 1 00 |
| L. B. Cossentine..... | 4 10 |
| Lena Rosenthal..... | 2 00 |
| Ray Cossentine..... | 60 |
| Minn. Tract Society..... | 7 17 |
| Alice M. Cook..... | 12 50 |
| Mrs. Mary M. Davis..... | 5 00 |
| Charles G. Bellah..... | 65 |
| Laura A. Bellah..... | 20 |
| Nancy Bellah..... | 2 65 |

Donations for the Washington (D. C.) Church

CONRAD WALTERS, \$1; Mrs. Edith Rush, .50; Mr. & Mrs. A. Smith, \$4; Otsego church, \$6.50; Hastings church, \$1.45; Muskegon, \$2.50; Kalamazoo, \$3; Mrs. J. A. Smith, .50; Elmwood church, \$2; Mrs. H. C. Zoerb, .76; Vivian S. Crandall, \$2; Mr. & Mrs. G. S. Crandall, \$1.50; Mr. & Mrs. Allen C. Brown, \$2; Melissa Cookendorfer, \$2; Thomas Foster, \$2; Mr. & Mrs. W. J. Burden, \$2; Thomas Bickel, \$1; L. U. Conference, \$7.25; James Abey, .75; Mr. & Mrs. G. W. Crater, \$1; Mrs. F. E. Glasscock, \$1; Mr. & Mrs. Chas. J. Johnson, \$1; M. J. Beaman, \$1; Mr. & Mrs. J. R. Bowles, \$1; John Bowles, .50; Roy Bowles, .05; Mary Grewer, \$1; William Grewer, \$1; Sarah J. Harp, \$1; Anna Holmquist, \$1; Wm. Simpson, \$1; Mrs. C. L. Darling, \$1; Mrs. Mary J. Johnson, \$1; Mrs. N. M. Cross, .50; Mrs. A. H. Price, \$6.50; H. E. DeW., .30; Henry Stewart, \$1; Mrs. Thomas Owen, \$1; Mr. & Mrs. J. C. Loensen, \$2; Mrs. H. C. McDearnon, \$5; Robt. F. Carroll, \$1; Mrs. Robt. F. Carroll, \$1; Cree Carroll, \$1; Mrs. F. E. Scovell, .50; Geo. H. Moser, \$1; Frank & Vina Clark, \$1; Mrs. R. Beckwith, .50; Cent. U. Conf., \$194.65.

NOTICES AND APPOINTMENTS

Business Notices

BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—A number of good strong men to work in and around a sawmill. Address W. H. Kynett, Mellen, Wis.

TAILOR WANTED.—At once, trousers maker. One wishing an education, or who has children to educate, will have the preference. For particulars, address J. F. Nelson, Mgr. Union College Tailors, College View, Neb.

FOR SALE.—A well-improved and well-situated farm of 12 acres, 3 miles from Wells, Minn. Good buildings; artesian well; apple and plum orchard and small fruit. Several acres well seeded with timothy and clover. Address Mr. O. A. Gilbert, Wells, Minn.

FOR SALE.—Farm of 20 acres; good house with 6 acres cleared; balance timbered; adjoining S. D. A. church and church school; store within 40 rods; post-office 1/2 mile. Price \$1,000; \$600 in cash; balance to suit. Must be sold at once. Address John Gebauer, Moon, Wis.

WANTED.—Man who understands cutting cedar and logging, to take job of cutting and landing on R. R. and at sawmill, ten thousand cedar poles and one million feet of mixed timber. Cedar and timber must be landed before March 1, 1904. Address L. D. Harris, Box 35, Blackduck, Minn.

Obituaries

WAY.—Died at the home of his parents at Woodbury, Vt., March 7, 1903, Brother Arthur Way, aged 21 years. He was resigned to God's will. He leaves a father, a mother, and a sister. The funeral discourse was delivered by the writer, from 1 Cor. 15: 23, 24. J. W. WATT.

DAVENPORT.—Mrs. E. D. Davenport, of Fairfield, Wash., formerly of Colorado, died of heart disease, March 7, 1903, aged 56 years, 3 months, and 5 days. She was laid to rest in bright hope of coming forth in the first resurrection. Words of comfort were spoken from John 14: 1-5. W. H. SAXBY.

BRYDE.—Died at Crystal, Mich., Feb. 11, 1903, Sister Ann Bryde, aged 73 years, 11 months, 6 days. She accepted the third angel's message nine years ago, and was faithful until the last. She leaves a husband, three daughters, and four sons. Funeral services were conducted by Elder Stone (Dunkard). WM. FROST.

FOUNTAIN.—Died at Boulder Creek, Cal., Feb. 24, 1903, Mrs. A. L. Fountain, aged 71 years. She was born in New York, and had been a member of the Seventh-day Adventist church at Santa Cruz, Cal., for about three years. Sister Fountain died with a blessed hope in the first resurrection. Funeral services were held at the M. E. church, in Boulder Creek, Cal. L. SHARPES.

COOPER.—Died at the home of her son in Guild, O. T., March 9, 1903, Mrs. Elizabeth Cooper, aged 69 years and 16 days. Mother leaves ten children to mourn, six of whom were with her at the last, also twelve of her grand and great-grandchildren. She accepted the Adventist faith and was baptized under the labors of Elder Chaffee, of Missouri, about twenty-six years ago, and died with the full assurance of Christ's soon coming. W. S. COOPER.

Goss.—Fell asleep in Jesus at her home near Sandyville, Iowa, March 6, 1903, Sister Mary A. Goss, widow of John Goss, Sr., aged 80 years, 11 months, 12 days. In 1859 she united with the remnant church, and has ever since been an earnest, faithful member. Her desire has ever been to be prepared to meet God in peace, and to assist others also to make that preparation. Rev. 14: 13 seemed very appropriate on the funeral occasion. Remarks were made by the writer. F. L. MOODY.

BEILES.—Died at Wilkesbarre, Pa., Feb. 20, 1903, Hermie Beiles, in the twentieth year of his age. He had left his home in Erie a few days before in hopes of entering a medical school. He had sold more of our publications than any other canvasser in Pennsylvania. He was a dutiful son to his widowed mother, and ambitious to be a useful man. His untimely death is a loss to all. We sorrow, but with the blessed hope of soon meeting him when Jesus comes. Funeral service was conducted by the writer, at Erie. R. A. UNDERWOOD.

FARRELL.—William Henry Farrell died at his home in Little Wolf, Wis., Feb. 27, 1903, aged 71 years, 2 months, and 19 days. Brother Farrell was born in Oriskany, N. Y., Dec. 8, 1831. He gave his heart to God at the age of twenty, and joined the Christian church at Enfield Center, N. Y. He moved to Wisconsin in 1866, and not finding any church of that denomination here, he joined the Baptist church at Manawa, and remained with them until 1886, when he accepted the truths of the third angel's message, and joined the Royalton church, of which he remained a faithful member until his death. He was a loving husband and father and a faithful friend and neighbor. A wife and four chil-

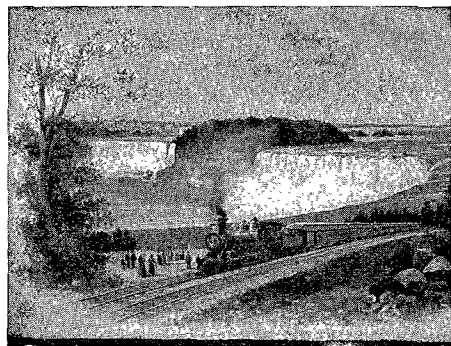
dren are left to mourn their loss. But we believe he sleeps in Jesus, and will come forth again in the resurrection morning. Services were conducted by the writer, assisted by Elder Reed. Text, Job 19: 25.

N. P. NEILSEN.

VIAGOFSKI.—Died at Wilmington, Del., Jan. 16, 1903, Sister Anna Viagofski, aged 70 years, 2 months, and 10 days. Sister Viagofski was born in Hesse Darmstadt, Germany, where the early years of her life were spent. Six sons and three daughters, with the father, survive, to mourn their loss. During the last eight years of her life, the deceased rejoiced greatly in the hope of the soon-coming Saviour, and received with delight the truths which cluster around this "glorious hope." Her last years were spent in much physical suffering and affliction. Funeral services were held at her late home. V. H. LUCAS.

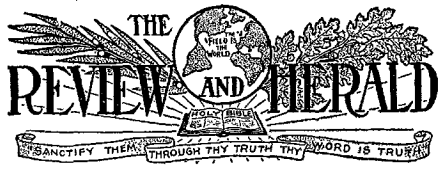
STICKNEY.—Died at Idylwild, Southern California, of pulmonary tuberculosis, Feb. 12, 1903, Maud Seraphine Gardner, wife of Silas C. Stickney, of the Pacific Press, Oakland, Cal., at the age of 29 years, 7 months, and 19 days. Miss Gardner was born at San Jose, Cal., but moved to Guatemala in 1891, where she met and married Brother Stickney in 1899. Though not connected with any church, she was more or less active in religious work. Shortly after coming to Oakland she accepted present truth, and was an earnest worker in the cause till last November. She was taken very ill in Southern California, and from this sickness she never recovered. She was a devoted, loving wife, a faithful, heart-winning mother to children not her own, and her husband and the two children greatly feel their loss. She met death with resignation, even as she had met duty promptly and willingly. She knew God, and trusted him, and sleeps in hope. She was buried from her home church in Oakland. M. C. W.

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BATTLE CREEK, MICH., MARCH 24, 1903

W. W. PRESCOTT - - - - - EDITOR
L. A. SMITH } - - - - - ASSOCIATE EDITORS
W. A. SPICER }

THE machinery for a small book bindery, some of which was saved from the fire, is now being set up in this Office, and facilities will thus be provided for binding our denominational books.

THAT valuable book, "Great Controversy," has been translated into the Fijian language, and an edition has been printed at the Avondale School Press, Cooranbong, New South Wales.

NEARLY £600 (about \$3,000) has been sent to the Avondale School from New Zealand as the result of the sale of "Christ's Object Lessons" in that conference. The work is still being carried forward.

REMEMBER the next semiannual collection for the Haskell Home and the James White Memorial Home, which is to be taken on Sabbath, April 4. Remember that these institutions depend wholly upon donations for their support.

Do not let the interest flag in the tract campaign. Although nearly a million copies of the first four tracts have been printed, yet this is only a good beginning. We should make up our minds that this is not to be a spasmodic effort, but a steady pull. The fifth tract, "The Perpetuity of the Law," has now been printed at this Office.

"THE first of its kind to adjust a labor dispute," says a press telegram with reference to an arbitration board of three clergymen recently appointed in Chicago. See page 7. It is very significant that we have reached the time when the church is being called on to arbitrate in labor disputes. This is the "first of its kind," but it will not be the last.

IT will be remembered that it was decided, after the fire, to remove the foreign papers, *Christlicher Hausfreund*, *Evangeliets Sendebud*, and *Sions Vaktare*, to College View, Neb. It has taken a little time to fit up the office with suitable type and other facilities for the publication of these papers, but they are now being issued regularly from their new location. We congratulate the editors on the creditable appearance of their respective papers.

At the opening of the Sydney Sanitarium the treasurer, Brother J. A. Burden, presented the following financial statement, which we believe will be of interest to our readers:—

| REC'D ON BUILDING FUND | £ | s. | d. |
|-----------------------------------------|--------|----|----|
| From friends in Australia... | 2,440 | 14 | 0 |
| From friends in America.... | 2,043 | 16 | 4 |
| On second tithe..... | 1,474 | 4 | 7 |
| Sabbath-schools | 201 | 7 | 7 |
| Royalty on medical books.... | 333 | 3 | 9 |
| Loans | 2,150 | 0 | 0 |
| | £8,643 | 6 | 3 |
| EXPENSES | £ | s. | d. |
| Material and labor.... | 7,191 | 17 | 5 |
| Furnishing and medical appliances | 1,262 | 1 | 0 |
| | £8,453 | 18 | 5 |
| Cash on hand..... | 189 | 7 | 10 |
| | £8,643 | 6 | 3 |

It thus appears that the total investment at the time of the report was a little over forty-one thousand dollars. In presenting this report the treasurer said: "We take this opportunity to thank the friends for their liberal support in the past, and hope that they will not forget that the institution is still but a babe, to be nourished and cared for if it is to grow into a strong institution."

"EVERY union man in the city now demanding larger share of 'general prosperity,'" is a headline in the *Chicago Tribune* of March 16, under which it is stated that "higher wages, shorter hours, and marked concessions in working conditions are demands that will be made before the close of spring on practically every employer of labor who has not previously yielded to his employees." And further: "From both old and new unions the cry has gone up that this is to be the banner year of trades unionism—the year when the laborer must have his share of what the unions regard as 'general prosperity.'"

Five strikes in that city are already threatened, and the information comes from union labor leaders that the past few months, though exceptional for the industrial disturbances they have brought, "are nothing to what will come."

With such a state of things, "prosperity" ceases to be prosperity, and becomes a thing to be dreaded rather than desired. The beginning of every such period becomes the signal for strikes, lockouts, riots, and industrial disturbances the country over, by which business is paralyzed or thrown into a condition of the greatest uncertainty, and times are made harder for the poor. There is a general grabbing on the part of all industrial classes for a larger share of the "general prosperity," prompted by that motive which is so characteristic of worldly affairs—selfishness. Selfishness and peace do not go together. Peace is of heavenly origin, and will not prevail

on this earth until the kingdom of the Prince of Peace supersedes the kingdoms of this world.

TO FRIENDS OF THE ADVOCATE: The March *Advocate* will be placed in the hands of between forty thousand and fifty thousand public school teachers. This large edition called for an unusual amount of work. The presses in the Advocate printing office have been running day and night. Some may not have received their papers as early in the month as they expected. Do not become worried if this is the case; for every order will be filled, although the size of the edition necessitates some delay in mailing.

The publishers wish to express their hearty appreciation of the kindness of the friends of the *Advocate* and of Christian education in this effort to spread the truth. We shall be much better prepared to handle the next large edition, as we have just received a gift of a large press.

THE ADVOCATE PUBLISHING CO.

THE vanguard of the "higher criticism" hosts, which is led by the German Professor Delitzsch, of Berlin, has now arrived at the conclusion that the Old Testament is of Babylonian origin. The principal teachings of this portion of the Bible, including the worship of Jehovah, says this professor, are derived from the ideas contained in Babylonian literature. One year ago the professor delivered before Emperor William and the empress an address setting forth his views, which was printed and circulated all over Europe, causing an international controversy participated in by leading theologians and Assyriologists. The voluminous discussion caused by this address led to a second statement of his conclusions before the same audience by the professor, at a recent date, and this address has been summarized in leading European journals, and seems likely to appear in America as well.

In this address the professor says "there is no greater mistake that the human mind has made than to suppose that the Bible is the personal revelation of God." And to this is added the statement that "a really honest confession of the heart must admit that we really do not need any further revelation than that found in our own selves." Here the "higher criticism," as expounded by this authority, joins hands with paganism, which puts man in the place of God. Paganism makes man his own revelator, his own instructor, and his own savior. The "higher criticism" by a different road arrives at the same ideas.

The "science" and learning of men, when applied to the problem of salvation, lead back to Babylon; but the Word of God leads those who receive it out of Babylon. And by this token they know and are assured that that Word is not of Babylonian origin.